



EDWARD GRIGWARE

MILLENNIAL STAR

Millennial STAR

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the First Presidency

A GAIN we enjoy the privilege to extend to our fellow members of the Church a greeting. With all of you we rejoiced at Christmas time in the commemoration of the birth of Him whose advent into the world, whose life and ministry, and whose glorious teachings, constitute the very foundations of our faith. We rejoice with you in the testimony of His divine nature, and with you we have pride – an inward and humble pride – in belonging to the great Church which by revelation bears the name of the Lord Jesus Christ.

We feel that all who have part in our Father's work have occasion for deep gratitude for the progress it has made in the year just closed. Membership has steadily increased – 21 new stakes, two new missions, 128 new wards and 48 independent branches have been created. It is noteworthy that seven of these new stakes have been formed in the mission fields in areas remote from large centres of Church membership. Perhaps the most outstanding evidence of progress are the dedications of two new temples, both situated in foreign lands. We believe this to be the first occasion in the history of the Church when two temples have been dedicated within a single year.

There are other tangible evidences of progress in the advancement of the

kingdom. At this writing the records indicate that more missionaries are serving in the foreign mission fields than at any other time in our history, and the number of converts in the missions will probably exceed those of any previous year. We cannot adequately express our admiration and esteem for the families of the missionaries and other generous persons and organizations who sustain the missionaries in their fields of labour. Devoted missionaries, for the most part young men and women, are discovering the rewarding fruits of their labours as they earnestly strive to bring a knowledge and a testimony of the Restored Gospel of our Lord to the peoples of the world. Their generous supporters will share in these rewards.

The work in the temples continues to advance. If all those who have been the beneficiaries of this generous, Christ-like service performed for our kindred dead could arise to express their gratitude, there would be a chorus of thanksgiving by a vast multitude which would swell the hearts of those performing the service with infinite satisfaction and happiness.

The members of the Church have increasingly evidenced their devotion to the Cause they love in tithes and

offerings, which have made possible the marvellous building programme of the Church, and many other features such as the welfare work in caring for the poor and under-privileged, the educational institutions of the Church, and the work of the auxiliary organisations, all requiring financial support. The honest tithing-payer and the generous giver has but to look about the Church to see the results which flow from his faithfulness.

Perhaps to us the most gratifying observation we are able to make lies in what we interpret to be ever-increasing inward spiritual strength within the membership of the Church. Their loyalty to their leaders, their faithful performance of assigned duties, their attendance at appointed meetings, their manifest interest in the Conferences of the Church, their evident disposition to seek counsel – the counsel of the Holy Priesthood – their sustaining prayers for those who preside, and many other items, all serve to indicate an earnest desire to know the Lord and to live by His commandments. This is true spirituality.

Our hearts are filled, our beloved brethren and sisters, with appreciation for your loyal service and steadfast devotion to the mighty Cause so dear to all of us in which we are all fellow-labourers. We are deeply grateful for your prayers for us and all our associates in the General Authorities of the Church. We give you assurance that we always pray for you, and particularly the unfortunate who suffer in mind or body. We pray for those who have made mistakes, that they may repent and be forgiven. We pray that the Spirit of the Lord may come in rich measure to all to bring comfort, health, happiness and peace. We pray that love may abide in your homes, with whole-

some respect for father, mother, and all members of the family.

Our concern and our prayers are not confined to membership of the Church only. We pray for all our Father's children who recognise and hold sacred the brotherhood of man which emanates from divine parentage. We would foster that brotherhood by all righteous means. We are grateful for friends – good friends – the world over who may not be affiliated with our Cause. We are thankful for the melting away of unwarranted prejudice, and for better understanding of our purposes and our procedures. We wish all might recognise that our objectives are altruistic in nature. We desire only the blessing of our fellowmen. Wherever we are given the opportunity, we present to them the Restored Gospel of our Lord Jesus Christ, revealed in the latter days for the ultimate salvation and exaltation of the human family. We know that there is no greater boon to happiness and eternal joy than the knowledge of the truth.

In this conviction we offer the truth to mankind, and we take occasion to extend in fellowship and goodwill to all our brothers and sisters in the family of the Lord, wherever this message may reach, our sincere and earnest wish and prayer that the Spirit of the Christ, the Redeemer of the world, may penetrate deeply into the hearts of all men of all nations to bring peace, happiness and joy for ever.

Faithfully,

Your brethren in Christ,

David O. McKay
Stephen B. Richards
J. Reuben Clark Jr

PROSPECTUS FOR PROGRESS · A TERRIFIC TOUR
A LIGHT IN A DARKENED WORLD · THE NEW ERA IS NEWS

HAPPY

NEW ERA

1959

A
SPECIAL
NEW ERA
SECTION

PROSPECTUS FOR PRO

by President T. Bowring Woodbury

IN MY humble judgment, there are three points for progress in our prospectus for growth in the British Mission. They are :

1. No emigration.
2. Local leadership.
3. New buildings.

No Emigration

It is my sincere prayer that each of us living in the British Mission will feel the necessity and privilege—now that we have a temple here—of remaining in our native land to build the kingdom of God. There was only one reason why we should have left this beautiful land in the past; that was to do our own temple work, which was necessary to our exaltation. With the dedication of the Temple, that reason has been eliminated.

The Lord has put us here—in this very spot at this very time—for an important purpose. And that purpose is to build His kingdom and prepare it for the return of the King. Here we can serve to our full capacities. Here our development can be rapid and full, for there is need of us on every hand. This is a life of service; and nowhere in all the world will we find the urgent need for our particular service that exists in our own homeland.

A stout sentence I have always liked is this : “Lift where you stand !” Our opportunity—our only opportunity—to lift in the kingdom is where we stand. And we stand on a land that is

choice, because our Father in heaven sent us here.. If we are to fulfill our fore-ordained work, it will be done in the place where He has sent us.

When the Saviour said we should “be in the world but not of the world”, I wonder if He wasn’t telling us that though this world is a telestial sphere, we should try to live celestially, or apart from the world. We know that the celestial glory is one of service. Those who do not serve here, where God has sent them, cannot expect to enter a glory built on service. But those who serve here, who try to live celestially in a telestial world, will attain to that glory.

There is no privilege more blessed than service. And the opportunities for service in the British Mission—which is starved for leadership and constantly stripped of its strength through emigration—are both great and promising to those who would inherit the celestial glory of service.

Local Leadership

An essential part of this prospectus for progress in the New Era is the placing of the leadership of both districts and branches in the hands of worthy local brethren. In the past three months every missionary serving as a district president has been asked to nominate two counsellors. Full district presidencies now exist in every district. In the Scottish and Newcastle Districts local brethren have been

GRESS IN THE NEW ERA

able to take over altogether, bringing to seven the number of districts led completely by local leadership. It is hoped that through this counsellor-to-missionary plan that every district will have local district presidents before the end of the year.

The same programme has been effected for the branches. In our plan for progress it is anticipated that every branch presidency will be entirely in local hands by the end of the year.

These objectives issue a stimulating challenge to every member of the Church. Local leaders must be worthy workmen who will make themselves chosen by keeping all of the commandments and being willing to serve with a full heart. This does not mean we are to seek positions. As President J. Reuben Clark, Jr., once said, "In the Church of Jesus Christ of Latter-day Saints we neither seek nor decline position." But we must seek to be worthy, so that when we are called we will have made ourselves "chosen" through our lives, learning and leanings.

New Buildings

I hope the time never comes when we again purchase an old home, push out some walls, paint it up and call it a meeting-house. I pray that with strong resolve, we will never stoop to the expedient, but stand for the permanent. Yes, we can quickly get into an old home, but what have we when

we are in it? How much wiser it would be to rent for a slightly longer period, buy a choice site and build a chapel and recreation hall that will be a credit to the Church, a monument to our faith and a house of beauty to which we can invite our friends to come and hear the word of God.

I am persuaded that great growth in Britain and powerful attraction to those who appreciate beauty, grace and comfort will never come until we build for them. And what will we build? A glorious chapel with its spire pointed heavenward, surrounded by garden, grass and shrubbery and an adequate parking area for the forthcoming age of the motorist in Great Britain.

In the New Era in the British Mission, we can progress with this prospectus: 1, Eliminate emigration. Serve where we are; lift where we stand! 2, Make ourselves chosen by keeping all the commandments in order that we might be called to positions of leadership and see the administration of our districts and branches in our own hands, in our own land, in God's true Church. 3, Strengthen the Church by building chapels worthy of the sacred truths we have to impart to the people of Britain.

We cannot walk backwards into the future! The steps forward are clear. Let us climb them with a zeal that will make the New Era a reality of progress and perfection.

'THE NEW ERA IS REALLY HAPPENING'—
AND THIS IS ONE OF ITS BIG EVENTS

A TERRIFIC TOUR!



PRESIDENT AND SISTER CHRISTIANSEN ARRIVING IN SALT LAKE

WITH the recent dedication of the London Temple still fresh in the minds of the British Saints, no more fitting person than Elder El Ray L. Christiansen, president of the Salt Lake Temple and an Assistant to the Council of the Twelve, could have come to tour the British Mission. Accompanied by Sister Christiansen, Mission President T. Bowring Woodbury and Sister Woodbury, he covered over 2,291 miles and met with 3,204 persons from every district in the mission in a total of 38 meetings—all in 18 days!

Elder Christiansen's tour came when a huge wave of enthusiasm was at its

crest; and for many, it was an official launching of the New Era on to that wave. In the general assemblies he called on many Saints for their testimonies, he met with the mission leadership, he heard accounts of increased service and sacrifice, he talked personally to every missionary and felt the regenerated resolve of each. And he summed up his reaction when he delightedly turned to President Woodbury one day and said, "You know, this New Era is really happening".

Elder Christiansen's assignment in Great Britain concluded his tour of the European Missions which was high-

lighted by visits to both the Berne and London Temples. His 18 days in the United Kingdom began on November 26, and extended until December 14; and during this time he shared the love and friendship of the entire membership of the Church in this part of the world. Elder Christiansen spoke on a wide range of subjects, but somehow there was always that remarkably inspiring reference to the temple and its functions. But whether on the Word of Wisdom, the first principles or the Prophet Joseph Smith, his words were accented by the humble faith of a life's service to the restored Church of Jesus Christ. All of those who heard his simple, yet deep, testimony could not help but be inspired to seek for a strengthened testimony of their own.

All the meetings were open to the public, and in total about 185 investigators were present. President Woodbury remarked that many of these expressed their desire to learn more upon hearing the words of Elder Christiansen. That fact alone made it a terrific tour, even though there were many instances of adverse weather conditions that made travelling to and from these meetings hazardous.

Twelve of the meetings were with the 192 full-time missionaries in the British Mission. Elder Christiansen asked the missionaries: "What is the best way to celebrate Christmas?" Then he answered:

"It is to give the greatest gift we have, the Gospel of Jesus Christ, to those who are in darkness and haven't the gift we share. How better could we celebrate the birth of Him who gave us that gift, than to give it to others?"

Elder Christiansen also interviewed all the missionaries personally and shared the spirit of missionary work with them in testimony meetings. This sharing of the Gospel, and with it the



renewed dedication to the work and resolutions for the future, was one of the memorable experiences for both the missionaries and Elder Christiansen. The effect of this is now being evidenced in the increased activity of the missionary work in every aspect.

At each meeting of the members, Elder Christiansen stressed temple work and genealogy work, and asked all that were worthy to go to the temple for their own endowments and sealings. There were a total of 156 recommends issued to worthy members for their own endowments and sealings on the tour, and an additional 35 recommends issued to children for sealing to their parents and for baptisms for the dead.

In his official capacity as representative of the President and Prophet of the Church in Great Britain, Elder Christiansen also conducted the dedicatory services for several chapels in the British Mission, which are reported on page 42. His tour to the British Mission was the first by a General Authority since Elder Adam S. Bennion came in 1955.



A Light in a Darkened World

3 MISSIONARY FEATURES

1 - Letters From a Lighthouse

The following letters were received by Sister Dee Ann Ricks and Sister Janet Davis in Edinburgh, and show how far-reaching the Gospel influence can be.

Dear Sirs :

Some time ago I read an article in *The Reader's Digest* about the Latter-day Saints. I was much impressed by this article and asked my wife, who is on the mainland awaiting the birth of our first child, to call at one of your branches and obtain literature. You see, I live in a lighthouse on an island here in the Shetlands and so couldn't come myself. My wife sent several booklets and pamphlets, and I began to study these very carefully.

For the first time in my life, I feel that I have found the true faith. Even when reading the Articles of Faith for the first time, I was profoundly moved. Never before had I realised what an empty mockery my life has been.

I will not pretend that I have lived a model life. I am--or rather was--a rather heavy smoker and drinker. And having been sickened by the hypocrisy and sterility of my own Church, I never prayed and only attended Church for the sake of appearances. Privately, I even doubted the existence of God.

Yet now, since reading the principles of your faith, my entire outlook has changed. I can pray now and feel that I am being heard. Almost effortlessly I stopped smoking and drinking. I now feel stronger, richer, happier than ever before.

Will you please tell me exactly how I should proceed about being accepted into your Church? Even if it is impossible to become a member until later, for we cannot at present attend your meetings in the normal manner, being here on this tiny island, I will gladly contribute my tithes in the

meantime. And would it be possible for me to buy a copy of *The Book of Mormon*? I will be most grateful for all the information you can give me.

Letter 2

Dear Sister Davis and Sister Ricks :

I was delighted to hear from you so soon. I received your letter and *The Book of Mormon* in good condition. We are so isolated that there is only one boat capable of making the treacherous run to Shetland for the mail. If my answers are slow coming to you you'll know it's because in winter we are fortunate if we get one boat through a week.

I am very pleased to tell you that God has blessed my wife and I with a baby daughter. You say you wish to visit her—please do. She isn't far from where you live.

You will no doubt be anxious to see what answers I have written to the three questions—the ones on the back of the review sheet you sent. I have done my best in answering them.

1. Does God speak to only one people?

I understand from my reading that God speaks to every nation and every individual according to their faith. To the faithful, he shows Himself by many signs, regardless of their race. “. . . And he inviteth them all to come unto him . . . and all are alike unto God, both Jew and Gentile.”

2. Why may we expect other records than the Bible to come forth?

Over the centuries, since the foundation of “the great and abominable church”, the Bible has been tampered with. Many parts of the Gospel have been deleted or destroyed, and many of the Lord's covenants have been suppressed. These things have often been done deliberately, with the inten-

tion of perverting God's truth and deluding the people. The result is that many stumble blindly on the empty roads of false doctrine.

3. Why did God bring forth The Book of Mormon?

God has brought forth *The Book of Mormon* to show mankind the errors into which they have been led. For God will not “suffer that the Gentiles shall remain for ever in that awful state of blindness . . .” *The Book of Mormon* exists to show men the true way and to compensate for the “lost” portions of the Gospel.

Owing to the weather here, I only received your mail Saturday night, and this has to be posted on Tuesday morning; so I have had a fair amount of reading to digest in a very short time. My answers are unsatisfactory, but I hope and pray I got to the root of the matter.

Since both of you presumably have been members of the Church all your lives, you cannot really understand just how I feel about your Church. It has been said, with some truth, “Scratch a Scot and you will find a theologian”. As a nation we have searched for the Truth for centuries, creeping around in circles as if in a darkened room. All my life—not that I am old—I have sat in the empty churches and listened to the same arid, colourless, lifeless droning: a pathetic little figure in a pulpit preaching to disinterested people who don't believe a tenth of what he is saying and most certainly practice none of it. You can have no idea how empty, how grey, how hopeless our churches are. Your Faith is like the sun on a dark glen, like a safe sheltered lee-side in a gale. I *know* these things are true. I *know* these teachings are the will of God. I have “stumbled” in darkness: now I

have found the light. I pray, and my prayers are heard; I feel that God is with me. It is a feeling of strength and of peace. I have found God and I pray for peace and for guidance to do His will.

Letter 3

Dear Friends :

You will have been wondering what has happened to me. Well, it's the same old story—wind and tide. We haven't had a boat for quite a spell. I was looking forward so much to seeing my dear wife and baby daughter, but I'll have to wait. When serious illness occurs such a delay often means suffering and sometimes death. These are aspects of the island life which never occur to the starry-eyed romantic of the towns who "longs to get away from it all". Five or six days on a winter diet of salt fish, salt fish, smoked fish and salt fish would destroy their illusions quick enough!

Now for the answers for the question on the back of the Godhead lesson review sheet.

1. *How does faith in God begin to grow?*

If we study the word of God, sincerely desiring to believe, faith will begin to grow in our hearts. The more we study the scriptures diligently and patiently, the greater our faith will become.

2. *Do we have to be inside a church to pray?*

No, we do not. God will hear our prayers regardless of where or in what circumstances they are made, as He heard the prayers of Zenos, the prophet in *The Book of Mormon*.

3. *Who is the source of all truth and good in the world?*

Every good thing in existence comes from God. Any new thing we come across that is good is inspired of God. The way to differentiate between good and evil is by the scriptures and by faith in Christ.

Thank you for the literature you sent. Our nights in winter here are very long so we have ample time to study. By the time you receive this letter my wife and little daughter will be home again.

May God bless you in the mission field.

2: the narrow road to Life

A LETTER FROM TWO MISSIONARIES



RICHARD DUCE



KEITH B. SORENSON

ALTHOUGH we have been missionary companions for barely more than a month, we have already seen 11 wonderful people come into the Church. We know that our Father

in heaven has blessed our efforts, for our prayers have been literally answered every day and all our labours have been rewarded. These blessings bring us more joy and happiness than

we have ever before known. They prove the New Era is here; our desire now is to keep pace with it.

One experience we will especially remember; and we would like to share the inspiration it has brought us with everyone. We have been meeting with the most beautiful and wholesome family any missionaries could desire for investigators. They have a home where love abounds between husband and wife and three lovely children; they are refined and potentially added strength for the growing Bradford Branch.

The day we were to tell them of the Restoration of the Gospel was one of fasting and prayer; we anticipated the discussion happily. That evening, however, we could feel a difference in the spirit of the meeting. The wife was all at once not sure about going further. Her husband accepted and said he was ready to prepare himself for baptism. But she stated that she didn't feel quite sure that she wanted or was ready for such a step in her life. We bore our testimonies to the truthfulness of all we had presented, but her hesitancy persisted. We could do nothing. As we left we felt greatly disheartened and disappointed in ourselves that we had inadequately declared the Restoration and had failed in such an important part of our calling.

Two days later we were tracting and Elder Duce suddenly said that we should go back and call on the family. Nothing more was said about it until the early evening, when Elder Duce said again that we must go there that evening. We had scheduled five meetings on the other side of town; how could we? Yet the feeling was a strong one and we were to find that the way was even prepared.

Our last appointment, we found, did

not hold up; and we hurried right off to the family we felt we had to see, arriving about 10.30. Not only was it late but it looked like a poor choice of nights, for only she was home. We began to think that we had wasted our effort.

But right from the moment we entered that home, we could tell something was different. Previously the wife had spoken very little and had never really expressed opinions on the subjects we had discussed. She was open and warm and friendly this night, though, talking freely about everything. It seemed that right in those first minutes we were closer to her than in all the weeks of meeting with the family in their home.

She remarked that it was odd that we should pop in on this very night, for she had just been thinking about us and the Church. As she began to talk, Elder Duce seemed all aglow and appeared about to float off the edge of his chair. He testified later that the Holy Ghost was manifesting to him the truth of the things she related :

"The same evening you elders left I went to bed as usual, but was awakened in the morning about five o'clock. As it was too early to rise, I dozed off again and had a dream. There is a little place in the country that is very special to our family—a village called Clifton. It has come to symbolise joy and happiness in our lives.

"When I met my husband we went often, and later had our honeymoon there. Through the war years, the memory of this little town kept us close together. Almost every year we have returned with our whole family for holidays that have done nothing but bring us close together in love and happiness.

"To get to it you must follow a certain narrow road—the only one that leads there. In my dream we were all travelling on this road. As we came near there sud-

denly appeared a high wooden barrier to block the path, and to keep on the road we all had to crawl under it. When we had managed to get under the barrier we saw that the path led right up to a partly constructed church that was being built right over the road. I could tell that the building was a church even though it was not completed. The walls were going up and workmen were busy putting on the roof. As we approached I enquired whether there was another way to get to our special village of happiness. A man answered and said that this road that led through the church was the only path—we had to go into the church to get there.

“When I awoke I lay and pondered my dream. I knew precisely what it meant

and that it was the answer to my prayers about the Church.”

No dream could have been more understandable: the straight and narrow path of life; the barrier meant the challenge of repentance; the church, the Church of Jesus Christ of Latter-day Saints; the goal, the final reward of eternal life. And there was no other way to gain their family happiness.

The feeling that swelled within us that night will never be forgotten. The message of God to His child here on earth was real and true.

Richard Duce and Keith B. Sorenson

3: Leaves From a Missionary's Journal

These entries are excerpts from a British missionary's journal; the names have been changed, but the events occurred exactly as recorded.

April 10

Yesterday we learned we were to come to a new area, and we spent the day moving. We live now in a proper English home that to us, when walking home at night, looks like a great square shadow against the sky. The doorway is stained-glass and aloof, and inside the sober grandeur of tapestries and woven carpets prevails. It is a very different place for us to live.

Tonight we met the Halls and I gave the first Restoration lesson I have given, relating the story of the Prophet Joseph and his glorious vision. We tingled all over because these people are so humbly pure, he childlike in his excitement about the Gospel. Though she is shy she glowed with happiness as her husband bore his testimony for the two of them. We agreed that we've

never met anyone so pure in heart as the Halls—we are praying anxiously that they will grow in the Gospel.

April 12

It appeared today as if we have been transferred from a most lucrative area to one that is barren. We knocked upon doors for hours and hours and found no one who wasn't hardened to the love we are trying our hardest to bring. But I am grateful for working with Elder Secrest in this circumstance, as we share the same joys in doing so and laugh easily together. Between doors we talk incessantly of the Gospel and recite scriptures. Our greatest disappointment is to meet a woman who embraces *The Book of Mormon* we leave and return to find that her husband has berated her for accepting it before he even looks at it. She will usually meet us at the door, book in hand. Oh, if only there were some way to talk to them both to-

gether right at first. Our day wasn't completely a loss, however. Tracting this evening we met a family, the Mayors, who were extremely hospitable and intelligent—but they may "have their hearts set too much on the things of this world" to accept the Gospel. If anything inspired us, it was the vision of their ten-year-old daughter in Sunday School. She was poised and pure and saw so quickly the truth of what we said that she just about gave us the lesson. When we left the Mayors, Elder Secrest and I turned to each other and said simultaneously: "And a little child shall lead them."

April 13

Our tracting was more successful today. We called earnestly upon the Lord to help us find any of His children that live in this town. Mrs. Hall, so painfully shy and unwilling for weeks to pray or even read a scripture, prayed for her first time tonight. She has become a new person! As we sat there we could almost see her soul blossom and grow beautiful—it is a miracle of the Holy Ghost. No wonder it is possible to love so strongly in the Gospel.

April 16

These have been days we will never forget. They are brittle with the wind and speed by so rapidly I can scarcely imagine it. When we went back to the Mayors, they were still warm to us; but it seemed as if an evil influence had been working on their minds to destroy any openness they might have to the truth. Mr. Mayor carried on talkatively in this vein and Elder Secrest interrupted long enough to present a Godhead lesson. To our surprise they delighted in it and it melted every prejudice away that they might have had. Their response was

thrilling to see. At the conclusion of the lesson, Mrs. Mayor turned to their daughter and said, "What was it you said last week when those gentlemen had gone? Oh yes"—and turning to us, she said, "Linda said, 'Mother, those gentlemen who come here interested me so. I don't know what it was, but somehow I was sure that everything they said was the truth. Somehow I knew they were from God.'" "

We entered the home today of a Mrs. Robertson who listened to us fascinated. We met in a small room and when we finished she guided us into another room where we might kneel to pray! Though she is 45 or 50 she has the spirit of one who is very youthful and near God. I only wish I had time to write more of all these experiences.

April 22

We were forced to miss our last meeting with the Halls and were understandably apprehensive about their progress. How ungrounded were our fears! Not only did they agree to live the Word of Wisdom, but they actually thrilled upon hearing it. He formerly smoked 30 to 40 cigarettes a day and stopped in one sheer stroke. She conquered her tea, though it was as great a problem, as handily. This is not to say that they faced less difficulty in the Word of Wisdom, but only attests to their love of God and His Church—living His commandments is joyous then. They both expressed their testimonies of Joseph Smith and expressed their desire to be baptised. They had been so shy—and now they spend their spare time telling their friends about the Church. Both Elder Secrest and I are very happy tonight about them. We set their baptism for three weeks from Saturday.

April 23

All day I pestered Elder Secrest about the advisability of having the Halls' baptism so far away. And all day he reminded me that they are ready for the ordinance and to postpone it might be unwise. So we hitchhiked to Clarke's Estate, my bicycle being broken, and paid them a surprise call. We talked about their readiness for baptism and proposed that, since their desire was so great, they should be baptised immediately. They agreed. Mr. Hall fears he cannot get off work on Saturday unless it rains; but we devised an alternate schedule: if it rains they will be baptised at night. So they are to be part of God's kingdom—how inexpressible is my joy tonight! We attempted to evoke their feelings, but with them there is so little question and such great faith, that there is not much to say. He simply said, "Now that we'll have the Holy Ghost, we'll be able to live righteously and all . . ."

The Lord keeps blessing us with wonderful people. A highlight today was our meeting with Mrs. Robertson. She said she had no questions about the lessons, but wanted to know other things. Didn't we consider her worthy, or didn't we feel she had learned sufficiently? Why couldn't she come to Church and grow more rapidly in the Gospel? We felt rather ashamed that we hadn't invited her to Church: but it was only our second time there, and she already wanted the Gospel so badly she could hardly wait. She said she is only frightened when she begins to think how we might never have called at her door.

April 24

We work until we can work no more and come home and fall exhausted on our beds. But our joy is

full and we are rich with blessings. This morning we met the Mayors again. They who had been so sophisticated are now as little children. Mr. Mayor bore a remarkable testimony that actually shocked me because of his sincerity. The way this Gospel changes people is nothing less than a miracle. He said he couldn't express his happiness at having us come to teach his family, and that while he was opening with prayer most incredible rapture filled his bosom and he knew that all that we had said was true. Like a little boy he said it and it thrilled us.

This evening—it didn't rain—we called at the Halls and embarked on a sort of excruciating journey on the buses, for we had to lift the baby and the pram on and off every time we changed a bus. It was good to see the Halls so excited and happy. The baptism was a decided success. President Bowers spoke on the baptismal covenant to the dozen people that came and then I baptised Brother Joseph Hall first, and afterward Sister Hilda Hall. Though they were quiet they were underneath so happy they could hardly hold it, and so was I.

April 26

Today I have been here four months, and it was the most glorious of summer days. Time and the experiences it brings pass so swiftly that I want to grab on to them and retain them longer. With so much joy in my life it is only just that there be a few ordeals. Lately I've begun to topple off my bicycle, generally straight over the top and on to one sore knee or the other and add a few more scars to my suit. Elder Secrest and I laugh. We have good companionship.

When we met Mrs. Robertson in the afternoon, she poured her heart out to us about her love of the Lord. She

told us of her mother and how worried she was because her mother hadn't heard of Mormonism while she lived. When her mother died—she had been bed-ridden for many years—she smiled beautifully as if she was being received by someone she knew and loved. That impressed Mrs. Robertson a lot, but now she is deeply concerned about why her mother hadn't heard these things. Though she is barely acquainted with the Church, I was strongly moved to tell her about baptism for the dead. She prayed when we were through and with her whole heart and tearfulness humbly thanked God that His great plan provided for those she loved so well.

April 27

I can't remember how we got there or why we went, but for some reason we were led right to Mrs. Robertson's door. She said she had tried to figure ways to reach us and had prayed fervently for us to come. Last night she had a dream that left her sleepless but also carried her to the sublime pinnacle of contentment and joy. We shall not soon forget her telling us about it. In her dream she saw her mother asleep in a most beautiful place, her description of which was exquisite. The grass was more lovely than green velvet and in the air were smells of stocks and buttercups, all white and yellow on the soft lawn. The sky was an eternal, brilliant blue. I cannot distil Mrs. Robertson's rapture as she spoke enough to capture it in words. In life her mother had been paralysed and unable to use her body at all and Mrs. Robertson told us again how she had watched her mother when she died and how pure bliss and peacefulness had made her countenance shine, even in death. In her prayers Mrs. Robertson has confessed to God that she wouldn't know

what to do if the Gospel hadn't come to her life, and she has importuned Him to care for the mother she had so loved. As she watched her mother lying there in her dream she did not wish to disturb her, so serenely happy did she look. But a voice called: "Mother, someone's here to see you". With that her mother arose and began to walk, restored and whole, towards Mrs. Robertson, radiating a light and beauty she had never before beheld. She ran towards her mother, saying, "Mother, I've something wonderful to tell you", her heart rejoicing that she could at last share the Gospel with her. And her mother, smiling angelically, said simply, "I know". Just as she reached the radiant body she woke, overcome, not by regret that the communion has been so fleeting, but by an exquisite joy in the conviction that her mother had accepted the Gospel, too. I know her dream was a true one and for a wise purpose in the Lord. Tonight we humbly thanked our Father that we have been so blessed.

May 1

At the baptismal service tonight we talked to the Mayors, who were there, and set their baptismal date. That same wonderful joy filled me to know that yet more of our Father's children will be saved in His kingdom.

President Bowers told Elder Secrest tonight that he was being transferred to a new area, so the memorable relationship we have had will end for a while. We have been very close. One of the reasons might be that we have laboured hard in the service of the Master and have been blessed with so many spiritual experiences. Together we knelt tonight and thanked God that He has blessed these people with whom we have been working and blessed us so abundantly.

Share the Gospel with Others

“ If not me, who ? ”

“ If not now, when ? ”

The Lord has told us : “. . . it becometh every man who has been warned to warn his neighbour. Therefore, they are left without excuse, and their sins are upon their own heads ”.

We all have relatives, friends, neighbours, even acquaintances, who should be given the opportunity to hear the Gospel. The Saviour said that the Gospel is true wealth, the greatest gift the Father can give. It is, in fact, life eternal; it is exaltation in His kingdom.

Not everyone is gifted in preaching the Gospel principles, though. Yet everyone can take time to list those people the missionaries might contact. Below is a form on which you can list them. Fill it in and post it to the mission president. He will route the names to the missionaries nearest them.

Help take the peace and joy you have found in the Gospel to others. We will mention your name or refrain from mentioning it, as you prefer.

“ If not me, who ? ”

“ If not now, when ? ”

Mission President
50 Princes Gate, Exhibition Road
London, SW7

Will you please have the missionaries contact the people listed below. Please do/do not (cross out one) mention my name.

Name	Address
1
2
3
4
5
6
7
8
9
10

My name is _____ Address _____

IN the three years preceding the London Temple dedication last September, over 500 articles—an average of 14 per month—relating to Mormons and Mormonism were published in Britain. And yet the single month of December, 1958 brought more than 50 press cuttings about the Mormon people! No one who read them could doubt the reality of the New Era of the British Mission.

Some of the recent clippings referred to the tour of President El Ray L. Christiansen, Assistant to the Council of the Twelve Apostles. The *Oldham Evening Chronicle* published a typical report on President Christiansen's visit; it ran a full column and featured President Christiansen's picture. Only a few of the clippings, in fact, were without pictures, and none spoke unfavourably of the Church. Not only did the publicity help to advertise the meetings at which President Christiansen was to preside, but they also evidenced the friendliness of newspaper editors throughout the mission.

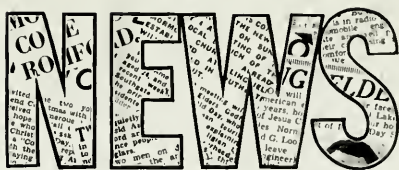
Even more gratifying than the Christiansen reports have been the features about the missionaries. In many cities, editors were impressed with the appearance and sincerity and friendliness of the missionaries, and said so forthrightly. The *Mid-Devon Times* announced the "Mormon missionaries":

"... Elder Duane B. Ford and Elder James R. Brown (are) . . . in their early twenties . . . Like 11,000 others, they have left their regular walks of life for two years as ordained ministers, neither Catholic nor Protestant, at their own expense, to declare the Restoration of the Gospel through a latter-day prophet as was prophesied by the prophets of old."

A second article about Elders Ford and Brown said:

(continued on page 39)

THE NEW ERA IS



Pictured in the Lancashire Evening Post were Elders Devon Hirschi and Elmon Clement telling Ald. Mrs. M. A. Wignall, the Mayor of Preston, about *The Book of Mormon*, above. Elders Dale Holmes and William Earl were shown shaking hands with Mayor Herbert N. Nock in the *South Wales Argus*, below.





I WILL
FULFILL



Young Nephi lived in a world of disbelief and wickedness—yet he believed in the coming of the Saviour which his fathers had prophesied and he remained true to the Gospel they had loved. And young Nephi lived to see righteousness reign in the land when Jesus Christ did come . . .

by NAOMI McCABE MANWARING

I Will Fulfill

Part I

“Open the doors, son of Nephi!”

“You’ve written enough lies on your records!”

“We don’t need another writing fool like your father—all the stories he invented about a Christ will be myths in the morning!”

“Open up, Young Nephi! Don’t you know that tomorrow you and your friends will be dead?”

The angry mob of unbelievers raged and beat thunderously on the door and Young Nephi sat silently in the darkened record room. He dared not light a candle. His mind was filled with images of the flailing, hysterical arms smashing the plates and beating his people. To keep his mind from terror he took a cloth and began dusting the unengraved plates and he imagined how they would glitter in the daylight. After he dusted them he set them near the table ready for the following day’s work. It seemed as if his whole life was focussed in this single moment: he trying to preserve peace and purity in his soul amid this hell of wickedness and hate; he like a small island harbouring a treasure—these sacred records his father had entrusted him—against the assaults of an angry sea.

In the darkness he surveyed the indefinite shapes on the shelves and ran his fingertips over the silken texture of the metal he had engraved that day. It occurred to him that even without a lamp he could tool the square letters into the softened metal, though he wouldn’t have tried to on the records. He was cheered to have thought about it at such a desperate time.

The batterings on the door became less frequent but heavier, as if the

crowds had begun to use clubs instead of their fists. The sounds were dread heavy and hung in the still air of the room. This wasn’t the first assault on the record room, but it was the worst. As the day drew closer on which the believers were to die if the sign didn’t appear, the demonstrations had become more violent.

Danger heightens rapport. Young Nephi felt very close to his father, Nephi, now. He thought of him and of Helaman, his grandfather, and how well they had fortified this room. He thought of the Nephi of long ago, for whom his own father was named, and of the trials he had had to endure to accomplish the work the Lord had commissioned him to do. He stepped deftly across the room, behind the tool counter he had helped his father build, and took from their leather case the small plates on which the first Nephi had written more than five and a half centuries before. They felt in his hands like a precious legacy time had trusted him to keep. He thought of one of the passages the first Nephi had recorded on them—when he too had been given a charge concerning the records that he feared he could not accomplish without help—and had written: “I know that the Lord giveth no commandment unto the children of men save he shall prepare a way for them that they may accomplish the things which he commandeth them.” The words made Young Nephi’s heart feel larger and happier than it had since his father left.

He could still see his father standing in this very room not many days before and could still hear him speak, as if his words had lingered behind him:

“I am leaving these records in your keeping, my son. I am old and my work on earth is almost finished. These records are the history of our people since Lehi left Jerusalem. And here are the brass plates of Laban and the records of the Jaredites. To millions who come after us, Nephi, these records will be as precious as they are to us. Guard them well; and trust in God to help you keep them. Continue to record on them and one day it will be your privilege to be the one to engrave the teachings of the Christ, when He comes in person to teach this people.” The sense of his father’s presence hallowed the room from the hate outside. Young Nephi could feel still the spirit of his father’s blessing; and though he didn’t know where his father had gone he felt he was nearby. In spite of the cursings and threats he heard he felt good inside and part of a great and godly work.

After he had carefully rubbed seed oil into the leather case in which he kept the small plates, he shelved them again and rubbed the oil that remained on his fingers into his sandals. The words on the small plates kept echoing in his mind, like the strains of a song. The Lord would show him the way: he knew it. And he knelt and prayed—not to be eased of his burden, but to be strengthened that he might accomplish all the Lord had given him to do.

Many hours elapsed in the darkness before the mob dispersed. Nephi waited until the streak of sunlight underneath the door grew bright before he unbolted the heavy locks and stepped out into the deserted street. He carefully relocked the door with a chain lock and put the key in a pocket he had sewn under his belt. From his doorway he could see the white spire of the Temple, and far beyond it the

sun erupting behind the mountains and pouring colour on the morning world.

He began to walk hurriedly to the edge of the city, past the sterile-looking cement buildings that had to be built when the nation’s timber had been used wastefully, past the broken outlines of warehouses the unbelievers had devastated the week before, past the fenced park of shrubs and young trees the Church maintained to supply the sparse forests with seedlings. Everywhere Nephi looked as he all but ran along the upward-sloping street, he saw signs of the Nephite degeneracy. And never had it seemed so terrible as on this morning. Not only was there evil and wickedness in Bountiful, but the wicked threatened to impose their evil on the righteous. Nephi’s heart was swollen with sorrow and he felt the momentum of the urgency of crying to the Lord on behalf of his people. Even before he came to the place where the earth began to swell subtly before it rose into the stark shapes of mountains, and where it was quiet and he could pray undisturbed, Nephi began to cry in his heart unto the Lord.

And it came to pass that he bowed himself down upon the earth and cried mightily unto the Lord all day; and as he prayed a voice entered his soul, and he heard it, and it was the voice of the Lord. Nothing could have filled him as that voice did:

“Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets.

“Behold, I come unto my own, to fulfill all things which I have made known unto the children of men from

the foundation of the world, and to do the will, both of the Father and the Son—of the Father because of me, and of the Son because of my flesh. And behold the time is at hand, and this night shall the sign be given.”

Nephi had prayed an entire day, and now peace flooded his soul. The Lord had spoken to him; the Saviour of the world was indeed about to be born as the fathers had always promised; and Young Nephi feared no longer for his people.

That evening Young Nephi stood on the steps of the Temple to watch the sun go down. He felt exquisitely happy. A day and a night and a day of lightness was to be the sign of the Saviour's coming, and all the evil the Nephites and the Lamanites both had committed couldn't make this night darken. Like a great yellow eye the sun winked upon the mountains and subsided beyond the brow of the horizon. For the first time since it had begun to go down each night, it wasn't setting on a darkened land. It was still light everywhere—but not as light as Nephi's heart.

From every house and alleyway believers and unbelievers alike emerged, filling the streets, shouting with wonder and astonishment. “The Sign, the Sign,” Saints cried: “The Sign of the coming of the Christ!” Families embraced each other as if each had been reprieved of execution. The streets and city square became strewn with people unashamedly thanking God, and people who had doubted, thrown on the ground as if dead, tortured already by the awareness of their sins. “The Saviour”—people said it over and over as if repeating it would drain the words of even further meaning—“The Saviour is to come into the world!” And some clutched at the light as if

they could feel it, and either perfect joy or unbearable misery reigned in the hearts of the Nephite people that night.

Nephi went among the people all night, preaching repentance and gathering the righteous together. Still it remained as light as at midday and those who still scoffed dared not attempt to perpetrate their threats against those that believed. Some who had before scorned heard the truth in Nephi's words and joined the band of the righteous.

That night Young Nephi and those watching with him beheld a new star. “Christ, our Lord, is born this night,” Young Nephi said. And believers and many unbelievers alike knew that he spoke the truth.

Part II

The multitude of the survivors of the great destruction were gathered around the Temple of Bountiful. They talked anxiously about Jesus Christ, of whom they had witnessed so many signs and whose voice they had heard. Only the marvellous hope they had begun to have in Him diverted them for the months of mourning for their dead families and ruined nation.

To hear his people talk about the Christ in this way moved Nephi deeply. He was standing on the perimeter of the crowd, with Amos, his youthful son, thinking prayerfully of the events that had led to this day. He was not the same Young Nephi who had waited anxiously in the record room more than 33 years before and listened to the batterings of the unbelievers on the doors and importuned the Lord that violence would not consume his people. He was an older Nephi, a man made pure by righteousness rendered day after day. His hair was white and soft and his face was

browned by the sun and shaped in soft angles that in his years of youth were only faintly indicated. Some said—especially the few Lamanites who had remained always as steadfast in faith as he—that his face and eyes were his credentials of Godliness, patient and compelling and somehow lovely; they said his eyes looked into their own in the way that the Lord's Spirit entered their hearts.

The work of sorrow is a deep deep work, wrought in fire and in suffering; and its perfect accomplishment is compassion. Nephi knew sorrow well, for he had borne the heaviness of the welfare of his people and his whole soul and all its energies were absorbed in bringing salvation and happiness to they who didn't want it.

They had received a glorious sign—and yet had spent many of the ensuing 30 years in the most vile war their land had ever known. They had so become captive to iniquity that the Church had been entirely dissolved. The murderous league of Gadianton had enticed many away, even the young people, to live in the mountains in wickedness and enter the terrible Satanic covenants they administered. Twice they had turned from righteousness and forsaken the promise of the Christ that was to come.

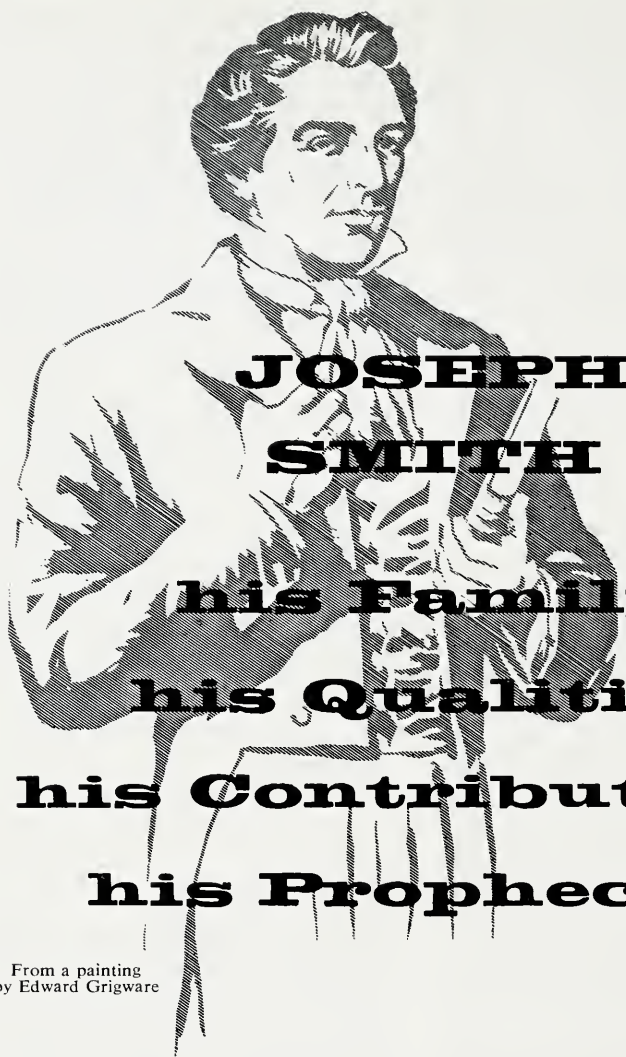
They had revered Nephi as their brother and loved the Lord as he had loved Him. But when the Lord would prosper them pride would swell them up and allow them to be tempted by Satan. And, saddened in his heart, Nephi went out time after time to preach to them again the principles they too had once loved. He cast out evil spirits and healed in the name of Jesus Christ—and they hated him because, as they supposed, he had more power than they. He raised his brother

from death when mobs had stoned him—and this only infuriated the people more. It pained Nephi continually these many years that men who can become the sons of God and with whom he could share the joyful things of the Gospel, should turn and fall into iniquity and hate.

This incredible destruction had humbled them. But Oh! if only they had followed the way of righteousness before it had come! That great tempest came first and then the earthquakes and lightning. The city of Zarahemla had burned, Moroni had been swallowed in the sea, Moronihah had been avalanched in earth, so that a mountain stood now in its place. Earthquakes had rent the earth and sheared stones in two; and then darkness had fallen for three days. And the darkness was utter; a candle could not be lit nor could a star be seen. For Nephi these days had been like listening to the torture of the souls who have consigned themselves to the terror of Satan's kingdom; those wailings and groanings harrowed up his soul. People cried, "If only we had repented before this day! Then our brethren would have been spared!" "If only we had not stoned the prophets! Then our mothers and fair daughters would not have been burned!"

But now they were gathered, finally, in righteousness and purity of heart. Nephi looked upon the white spire of the Temple and within himself thanked the Lord that it had withstood destruction and that those that remained were gathered there that day.

While they were all talking and feeling great joy in the pure love they had for one another even though so many of those they cherished had died in the destruction, they heard a voice that
(continued on page 39)



**JOSEPH
SMITH**
his Family
his Qualities
his Contributions
his Prophecies

From a painting
by Edward Grigware

Joseph Smith had been a retiring youth—the Spirit made him bold to declare to rulers and potentates and all mankind the Gospel again revealed. He had been a humble farmer lad—Divine authority sat so becomingly upon him that men looked at him with reverent awe. He had been unlearned in the great things of art and science—he walked with God until human knowledge was to his eyes an open book, and Celestial light beamed through his mind. His lofty soul comprehended the grandeur of his mission on earth; and with Divine fortitude he fulfilled the destiny which God had ordained for him before the world was.

—George Q. Cannon

his Family

BY HAROLD I. HANSEN

Dr. Harold I. Hansen is the chairman of the Speech and Dramatic Arts Department at Brigham Young University. His outstanding contributions to the Restored Church include the direction of the Hill Cumorah pageant, "America's Witness for Christ", since 1937. He wrote this article in Britain last month, when, on leave of absence from BYU, he came by invitation to address the British Society for Theatrical Research on "The Mormon Theatre on the American Frontier".

MUCH has been written about the achievements of the boy-prophet, Joseph Smith. Stress has been laid on his lack of formal education, secular training or worldly experience. Yet with these handicaps he possessed a great advantage; it must be recalled if he is to be understood completely.

There were forces and experiences that entered Joseph's life early that prepared him for the loneliness and persecution that were to be his lot. Those forces—the love and loyalty of his family—sustained him on a mission that would have broken someone who, no matter how strong, had been without them.

Striking in the story of the Smith family, as related by Lucy, the mother, is the happy anticipation of the coming of a new child into the family. But concomitant to their anticipation was a constant dread that the baby would be unable to stand the terrible childhood diseases that were part of frontier life. The child of destiny, Joseph, stood them; he had been preceded into life by two brothers, Alvin and Hyrum, and a sister, Sophronia. He was to be followed by four brothers and two sisters.

Up to his ninth year, Joseph's life was without an unusual event. He was happy and carefree and frequently "tagged" behind his brothers, both of

whom were to have a profound influence on his life. He made friends wherever the fortunes of the family took them. To those of his own age he was a cheerful companion; and to his elders, his mind was attractive and stimulating, his personality trusting and buoyant.

In this atmosphere of friendliness and well-being Joseph was struck suddenly by the first major trial of his life. A typhus fever took him and developed into a serious form of infection, attacking the large bone of his leg. Lucy relates how he was patient and considerate of the other members of the family. Joseph's leg became swollen and gave him great agony; and Lucy, tending him and carrying him about—trying every way to relieve his suffering—lost all of her usual physical energy.

Seeing that it had become a desperate situation, 14-year-old Hyrum volunteered to act as Joseph's nurse. Mother Smith wrote that because "Hyrum was a good, trusty boy", they could let him care for Joseph. Joseph was placed on a low bed so Hyrum could most easily tend him. Then Hyrum began an almost continuous vigil that lasted three weeks. When the pain would grow unbearable, Hyrum, to afford his brother some relief, would grip the infected leg tightly in his immature

hands until his own muscles would seem to be tearing apart. The important thing to him was that his effort gave Joseph relief from his pain.

The two brothers grew very close while sharing the trial. They secretly agreed to bear it themselves so that their mother might be kept from the agony of the long nights. And at this time Joseph was just nine and Hyrum only 14!

After two attempts at lancing the leg that only temporarily brought Joseph any comfort, surgeons decided it necessary to amputate the leg. But he and his mother were convinced that if the bone were scraped of the disease his leg might be saved. Though he had an idea of what the ordeal would be like from the previous incisions the surgeons had made, he refused any alcohol to deaden the pain. When the doctor ordered cords brought to bind him to the bedstead, Joseph cried out that he could "bear the operation much better if he had his liberty". "I will have my father sit on the bed and hold me in his arms, and then I will do whatever is necessary in order to have the bone taken out". With misgivings the doctor accepted and bared the leg. His father lifted Joseph into his arms, and Joseph clutched his father's shoulders tightly. Then he remembered his mother and insisted that she leave the room so that she would not have to watch his suffering. Had not Joseph felt the love of his family he may never have been able to withstand his pain. He already sensed their needs and his own dependency on their support.

After the operation was successfully over, the Smiths began thinking in new directions: towards the American frontier; they decided to make an attempt to take up land in Palmyra, New York. The father left first, a few months

before the family. Lucy Smith wrote of the reunion:

"I was quite happy in once more having the society of my husband, and in throwing myself and children upon the care and affection of a tender companion and father".

The family immediately set about solving their difficulties in family council. "We came to the conclusion," Lucy wrote, "to unite our energies in endeavouring to obtain a piece of land." The family resolution soon made itself felt, because in less than a year they had obtained 100 acres of land, erected a log house and cleared 30 acres for cultivation. To meet the second year payment on the property, they decided that Alvin would hire out by day to the surrounding farmers while the rest of the family operated the farm. They met the second payment. Lucy wrote: "It was now only two years since we entered Palmyra, almost destitute of money, property or acquaintance. The hand of friendship was extended on every side".

Joseph was a favourite in the community. He was attractive and full of life and he was recognised and greeted by all the village residents. Or rather he was a favourite until the day he related the experience of the first vision to one of his trusted friends, a minister of a local church. And it was not long until what he had said was told laughingly about the village. When the professional religionists realised that he was sincere the laughter became outrage and anger. Threats were made against him and his family if he did not deny his testimony.

When Jesus was tempted of Satan, He was thrown the almost irresistible taunt: "If thou be the Son of God . . ." Joseph was young and suddenly cast from the society and friends he had loved. And he faced a test: one of his

minister-friends suggested that he *forget* the vision—if he ever had had one! Quietly and kindly the minister told him that he could find his way back into the good graces of the community—it would only take a little time—if he would only confess that he had told a story or imagined that he had seen a vision. Other boys had too fertile imaginations and told childish stories—and they were always forgotten. If Joseph were quiet and did not repeat his foolishness all would be thought the prank of a boy and forgiven. This was Joseph's period of temptation. He had been thrust into a shadow of loneliness he could not understand; he longed for the days of comradeship with the boys his own age and for the respect of the adults of the community. All the world required of him was that he forget anything he ever said about a vision!

Joseph was hurt and disillusioned as only a young person can be by those he respects. His once closest friends were now his greatest tempters: "Just deny what you have said so that you may once more have our society." Later he was to cry out in his pain:

"Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and could not deny it..."

The boy-prophet walked a lonely way, but anxiously awaited for what God had in store for him. When 17, he was visited by Moroni, the angel who was to commit a great work into his hands. His visitation lasted an entire night, and he left Joseph so fatigued that when he went into the fields the next day with his father and Alvin he could not keep his mind and body dis-

ciplined for the work. Moroni had told him to relate the vision to his father; Joseph was trying but could not open the subject. Alvin reminded him that he was lagging in his work. Then his father noticed he did not look well and sent him to the house for his mother's attention. While attempting to cross a fence, Joseph fell to the ground, exhausted. Once more Moroni appeared and asked him why he had not told his father. Joseph, troubled in his boyish humility, said, "I was afraid my father would not believe me". The angel answered reassuringly, "He will believe every word you say to him." And his father did believe, and instructed him to follow the angel's counsel explicitly.

Subsequently Joseph was shown the plates on which *The Book of Mormon* was engraved. When the family was together the following evening, Joseph told them all that had happened. It was late and he was worn out from all that had happened. Alvin, thoughtful and sensitive, perceived his great weariness and said,

"Now, brother, let us go to bed and rise early in the morning, in order to finish our day's work at an hour before sunset; then, if mother will get our suppers early, we will have a long fine evening and we will sit down . . . while you tell us the great things which God has revealed to you."

Not the least attestation to Joseph Smith's character is the devotion and trust his family placed in him. His trials were made not a little lighter by their love. Could a boy have stood the loneliness that was thrust on him without their love? God had spoken to him and he could not deny it—but how much sweeter were those fearful boyhood years because he was born into a home where the spirit of the Lord was permitted to dwell.

his Qualities

BY PRESTON NIBLEY

"I would rather spend a half hour with Preston Nibley than anyone in the Church," a mission president said recently. Brother Nibley, the son of a Scottish immigrant who became a counsellor in the First Presidency, was formerly a mission president and is now assistant Church historian. He spoke at the London Temple dedication recently.

"The ends of the earth shall enquire after thy name, and fools shall have thee in derision, and hell shall rage against thee, while the pure in heart, and the wise and the noble and the virtuous, shall seek counsel, and authority and blessings constantly from under thy hand, and thy people shall never be turned against thee by the testimony of traitors . . . and thy God shall stand by thee for ever and ever."¹

THAT was the remarkable revelation and promise given to the Prophet Joseph Smith while he languished in the miserable little gaol at Liberty, Missouri, during the winter of 1838-39. He knew that nothing could be said or done by his enemies that would ever take away from him the good name or the honour which his Heavenly Father had bestowed upon him when he had been chosen to restore the Gospel and lay the foundation of the kingdom of God in the last days.

Over 120 years have passed since this remarkable promise was given, and we who live today have seen its partial fulfilment. Almost one and one-half million devoted followers hold Joseph Smith's name in honour. The years to come will see that name rise higher and higher, until it is one of the greatest names in world history. "Thy God shall stand by thee for ever and ever."

What were some of the qualities that

this great man possessed that enabled him to reach the heights?

First, he possessed the truly essential Christian virtues of being humble and prayerful. He was a humble boy when he went into the grove on his father's farm and, in prayer, asked his Heavenly Father which of all the churches was right and which he should join. He received his answer, and from that time on he knew how to approach his God and ask for and receive divine information. He was a prayerful boy and man. Nearly all revelations in the *Doctrine and Covenants* were given in answer to prayer. Throughout his life he sought his God to direct his footsteps and bless him with words of advice and counsel to give to his followers.

Humility and prayer were two of the foundation stones of his great and successful career.

Joseph was a determined man. Once he had been called to his great work, he undertook it with zest. Throughout his life he never faltered and he could not be diverted from his purpose. He endured poverty, abuse, imprisonment and all manner of persecution, but he continued on faithfully until the bullets of the assassins took his life. The *History of the Church* tells us that on his last night in Carthage Jail,

"Joseph bore a powerful testimony to the guards of the divine authenticity of The Book of Mormon, the restoration of the Gospel, the administration of angels

and that the kingdom of God was again established upon the earth, for the sake of which he was then incarcerated in that prison.”²

Joseph was a courageous man. That circumstance related by Parley P. Pratt, when he was confined with Joseph and several other brethren, in a vacant house at Richmond, Missouri, awaiting trial on the trumped-up charges placed against them by the scandalous mob, will live for ever.

“In one of those tedious nights we had lain as if in sleep until the hour of midnight had passed, and our ears and hearts had been pained while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards as they recounted to each other their deeds of rapine, murder, etc., which they had committed among the Mormons while at Far West and vicinity . . . I had listened until I became so disgusted, shocked, horrified and so filled with the spirit of indignant justice that I could scarcely refrain from rising upon my feet and rebuking the guards; but had said nothing to Joseph or anyone else, although I lay next to him and knew he was awake. On a sudden he rose to his feet and spoke in a voice of thunder, or, as the roaring lion, uttering as near as I can recollect, the following words:

“‘Silence, ye fiends of the eternal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease your talk or you or I die this instant.’

“Chained and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards whose weapons were lowered or dropped to the ground, and who, shrinking into a corner or crouching at his feet, begged his pardon and remained quiet until a change of guards.”³

That was an exhibition of the highest type of courage.

Joseph was a friendly man. He loved

people and was never happier than when he was in the midst of his followers. In the early days of the Church in Kirtland, Ohio, when the Saints would come from the country, miles around, to attend the meetings in the Temple, it is said that the young Prophet would go from one wagon to another until he had shaken hands with every man, woman and child. In later years, in Nauvoo, Illinois, when the congregations in the grove on Sundays numbered from 5,000 to 15,000, this personal greeting became impossible. However, any of the Saints could approach him at any time and he was familiarly known to all of them as “Brother Joseph”.

When guests were invited to his home it is said that he was a gracious host. At a dinner party which he and his wife gave on the 15th anniversary of their wedding, Joseph took particular delight in personally serving food to those present. He was happy to be the “servant of all”.

While other men of great ability joined his standard and assisted him in the work, the burden of leadership was always upon him. Persecuted, imprisoned, misunderstood and abused by the world – yet honoured and loved by his own people – he held his course and stood to his great task, until at last he could say to his brethren:

“The Kingdom is set up. There is not one key or power to be bestowed upon this Church, but I have given you, showed you and talked it over with you. You have the perfect pattern; you can build up the kingdom and go in at the celestial gate, taking your train with you.”⁴

¹ *History of the Church: Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, 1905: Volume 3, page 300.* See also *Doctrine and Covenants* 122: 1-4.

² *History of the Church, Volume 6, 1912; page 600.*

³ *Life and Travels of Parley P. Pratt, edited by his son, Parley P. Pratt: Deseret Book Company, Salt Lake City, Utah; fourth edition, 1920; page 211.*

⁴ *Millennial Star, Volume 10, page 115.*

his Contributions

BY STEPHEN L. RICHARDS

President Stephen L. Richards of the First Presidency has long been a favourite speaker among members of the Church. This article is one of the outstanding short writings on the Prophet and is the product of a great man's testimony.

Trained in the field of law, President Richards has brought to his religious calling the dynamic force of his logic and his masterful delivery.

President Richards served as a counsellor in the Sunday School General Superintendency from April, 1908 to 1934. He was ordained an Apostle on January 18, 1917, and has been a member of the First Presidency since April 9, 1951.

In these positions he has travelled widely and carried the Gospel message to members of the Church in many lands.

MOST of the contributions of Joseph Smith are in the field of theological doctrine. Some are of a more temporal nature. The first is new conception of God and the Godhead. There can be no doubt that in the religious world of the Prophet's boyhood there prevailed a very nebulous and uncertain doctrine with reference to the personality of God and the Personages of the Trinity. The creedal statements of the day appear to us now as being most difficult of interpretation and understanding if not wholly unintelligible. To this situation the first vision brought clarity, definiteness, and certainty, not as the product of reasoning, argument, and sophistication but with the sureness of experience. When Joseph came out of the grove, he had no need to argue for a theory—he knew the facts, God is in form like a man. He has a voice. He speaks. He is considerate and kind. He answers prayer. His Son is a like but distinct person. He is obedient to the Father and the mediator between God and man. The presumption of God as a mere essence or principle of power and force in the universe was for all time exploded. The testimony is direct and positive and irrefutable. Many have not believed, but no one has ever had the knowledge to disprove it. The

character of the Holy Ghost as a member of the Godhead came to the Prophet later through revelation with a clarity and definiteness exceeding other scriptural pronouncements on the subject. He set forth, "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so, the Holy Ghost could not dwell in us." The identity and functions of the Holy Ghost are by him also differentiated from those of the Holy Spirit.

Second, he received from God a new conception of the nature of the priesthood. There is the wide distribution of the powers and offices of the priesthood among men and boys of the Church. This was a complete innovation so far as modern Christian practice is concerned. None but a selected few had ever claimed or held the right before, although there is respectable historical evidence, not known to the Prophet, to warrant the belief that the same practice was extant in the early church.

But even more important than its novelty is the new constitution of the priesthood as revealed through Joseph Smith. There is nothing more beautiful

or truly Christlike in all scripture than this lovely exposition of the divine commission to men to act in the name of God. Listen :

“ Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

“ That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or domination or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man . . .

“ No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, but long-suffering, by gentleness and meekness and by love unfeigned: By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile. Reproving betimes with sharpness, and when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death.

“ Let thy bowels also be full of charity towards all men, and to the household of faith and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth; and thy dominion shall be an everlasting

dominion, and without compulsory means it shall flow unto thee for ever and ever.”

Here is the genius of the government of Christ; no compulsion—just persuasion; no unrighteousness or autocracy—only goodness and love. Here is the answer to the religious intolerance and crimes of the centuries, the complete refutation of the alleged injustice of God.

The next contribution is the matter of new revelation, by which is meant divine communication from God to men in these latter days. While this subject is highly important, it needs no elaboration—first, because it is well understood both within and without the Church; and second, because its novelty has never been denied. Not that the validity of the revelations to Joseph Smith has not been denied—it has; but all concede the principle and practice to be an innovation. All logical persons will likewise concede that this doctrine once established is the end of all controversy as to authoritative religion.

Then comes the new concept of man and his past, present and future state. Not that ideas had not been advanced, prior to the Prophet's time, that were in some respects comparable to his; undoubtedly the pre-existent state of man was in the belief of many. It could not be otherwise with students of the Bible, but no such comprehensive, coherent, and definite understanding as set forth by the Prophet had ever appeared before. The continuity of intelligence and intelligences; the fatherhood—and motherhood too—of our individual spirits; the free agency and choice which were ours in the pre-earth life; spiritual creation preceding mortal creation; the relationship of body to spirit in this life and in the hereafter, the transcendent scheme of eternal progression—all these and many

related items constitute a unified, logical, authoritative exposition without counterpart in Christian literature.

Of special interest is the concept of the body as tabernacle of the spirit. A philosophy of temporal living has been built around this idea. In it a man's body is a sacred thing. It is not his own to be violated with impunity. God provided it in the form of and as the house of his spirit. Any conscious, wilful impairment of the body is an affront to God. And so it follows that the care of the body has real spiritual significance. It is doubtful if any religious body at any time ever received a more unique and novel doctrine than the Word of Wisdom, the inhibitions of which are known to many but the underlying philosophy of which is understood by few.

Closely related to the state of man is the concept of the whole human family as the children of God. On this subject many entirely new contributions were made by Joseph Smith. He established the universal justice and love of God for all his children as no one else has ever done. His theology denies the resurrection to none. All shall come forth from the grave; all bodies shall be reunited with spirits to constitute eternal souls, through the universal redemption of the Saviour. There will be general salvation for all in the sense in which the term is generally used, but salvation, meaning resurrection, is not exaltation. In the hereafter, as in this life, there are degrees of glory, preferential places, and conditions. Goodness and obedience will bring their rewards, the highest of which is to dwell in the presence of God and His Son. The prescribed requirements of the gospel, such as baptism, confirmation, and other ordinances are not prerequisites for the

resurrection as many suppose. They are necessary only for exaltation, the highest station.

Exaltation is not planned merely for a few select ones. It is designed for all who will prepare to enter the kingdom. Everyone is given the opportunity to prepare, not only those living but they who have died, as well. Such is the justice of the Father.

That leads to another inestimable contribution, wholly distinctive and novel. Strange it is that with the rather frequent mention in the Hebrew scriptures of temples and with the pointed and oft-quoted reference to baptism for the dead that Joseph Smith should have been the first of all Christians to conceive the purpose of temples and institute vicarious work for the dead. This great project of the latter days deserves an extended treatise of itself. It must suffice for my present purpose merely to call attention to it. In its ramifications and comprehensiveness it embraces substantially the entire scope of the gospel. The story of life is simplified for the understanding of men. Through the eternal powers of the restored priesthood, ordinances and ceremonies are administered in preparation for entrance into the celestial kingdom of our God, and the dead who have lived without opportunity to enjoy these high privileges are accorded through the service of their kinspeople, the same rights as those who live.

One of the features of temple work should for emphasis be specially mentioned. It is the sealing of husband and wife in the eternal covenant of marriage. Joseph Smith taught that the family circle is the foundation of exaltation and that its projection into eternity is heaven itself. He sanctified the association of loved ones. He

made the father a priest and the mother a priestess in the temple of the home. If his glorious interpretation of this divine institution could have general application, the ills of society would be cured and the brotherhood of mankind established. This contribution alone entitles him to a place on the very summit of distinction among the world's philosophers and benefactors.

The limitations of this opportunity prevent any further elaboration of additional items within the scope of my theme.

Other contributions that must be passed with bare mention, for want of space, are the organisation of the Church; its phenomenal growth; its quorums, divisions, agencies; authorities, officers; its incomparable missionary system were all the product of the inspiration, the wisdom, and vision of the Prophet. He was also a builder of cities, a statesman of great foresight, and such a leader of men that even after death his influence has grown with the years.

His literary labours must not be forgotten. He produced more scripture, that is, the revealed word of God, than any other man of whom we have record. Indeed, his total scriptural productions would almost equal those of all the others put together. Within the pages of *The Book of Mormon*, the *Doctrine and Covenants*, and the *Pearl of Great Price*, which came to the world through him, are to be found such truth gems as, "The glory of God is intelligence"; "Men are that they might have joy"; "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man"; a clear statement of the purpose of good and evil in the world, a philosophical problem which has baf-

fled scholars of all times, and many others of inestimable value. There also came from him such memorable sayings as, "It is impossible for a man to be saved in ignorance"; "A man is saved no faster than he gets knowledge"; "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." He wrote history and dissertations on many subjects and was an orator of magnetism and convincing force.

The world's enlightenment of the century following his life has not disclosed a single error in his theological and philosophical pronouncements, and the society which he established is without question the peer, and many students not belonging to it maintain it is the superior of all social systems on the earth.

What is the explanation? How may we account for these remarkable accomplishments, these transcendent contributions to the learning, the knowledge, and wisdom of this age?

The critics of Joseph Smith have ridiculed him. They have emphasised the crudity of his youth, his lack of education, and deprecated his intelligence. In so doing, have they helped find the explanation? Perhaps they have, without intent on their part, for the more inadequate by native endowment and training they make the Prophet, the more certainly do they lead the way to the inevitable conclusion that the explanation he makes of himself and his work is the only explanation. If he had been proved to be a person of unusual brilliance and education, there might have been some warrant for the presumption that out of his own mind he had conceived and executed all, but those who have sought to destroy him have robbed the argument of that premise. Perhaps God

willed it so. Even the inimical and abusive typesetter who printed *The Book of Mormon* unwittingly laid a stone in the foundation of evidence establishing the truth of the Prophet's account of the translation when he ridiculed the punctuation and composition of the manuscript, in the sentences and words being run together as they naturally would be in the manner of dictation to the scribe described by the Prophet.

There is only one explanation which is tenable. God chose this man. He spoke through him. The virgin, unsophisticated mind of the youth was a fertile field for the planting of spiritual seeds. They grew and matured into a perfect faith that brought Joseph into partnership with God. When that came to be, there was nothing unattainable, for as we are told of old, one man and God are a majority.

Today we proclaim him Prophet and sing his praise as sincerely, as devoutly, as reverently as they did one hundred years ago when they sat in his presence and felt the inspiration on his influ-

ence and heard the word of God from his lips.

It would seem scarcely necessary to point out the obvious conclusion and purpose of this recital. If any man has received in his heart the witness of the divine truth embraced in the contributions of the Prophet Joseph, I charge him to be true—true to his testimony, true to the Prophet, the founder, true to the cause and its duly commissioned leaders, true to the covenants he has made in holy places, and true to the brotherhood of man in the service that he renders. If any man has not received this witness, I appeal for his thoughtful, prayerful, sympathetic consideration. I offer to him, out of the experiences of my life, a humble but certain assurance that if he will receive and apply the teachings of Joseph Smith, he will be made happy. Doubt and uncertainty will leave him. Glorious purpose will come into life. Family ties will be sweeter. Friendships will be dearer. Service will be nobler, and the peace of Christ will be his portion.

Joseph Smith studied Latin. He employed a professor to teach him Greek and Hebrew and at the time of his death, he was in the process of mastering the German language. But the best example of the educational progress of the Prophet is this: when he translated *The Book of Mormon*, he was, by the aid of the Urim and Thummim, able to envision the meaning of the characters on the plates. He was then left to the task of recording the story in his own language. Thus, the first edition of *The Book of Mormon* could be expected to be only as perfect in grammar and composition as was the Prophet's education at that time. It is a well-known fact that he made some 3,000 grammatical mistakes in the first edition of *The Book of Mormon*. He corrected most of these mistakes in subsequent editions, but six years later, when he translated "The Book of Abraham," he did a perfect literary job. Not one single correction has been made in that part of the *Pearl of Great Price*. Here is a prophet of God improving his grammar, improving his English, improving, yes, perfecting, his mastery of composition.

—Dix Price

his Prophecies

BY IRVIN T. NELSON

Brother Irvin T. Nelson is the Church landscape architect. He endeared himself to Britons when he worked many weeks here directing the landscape for the London Temple. During his life of active Church service he has been both a stake president and patriarch.

IN DECEMBER of 1920, when I was a missionary in the Eastern States Mission, a well-educated non-Mormon came to speak to the elders of the Brooklyn Conference. The gentleman, Mr. James E. Homans, a professor at New York University, had somehow become well acquainted with the life and works of Joseph Smith and on this subject he addressed us. His talk was given at a time when much of the world had thought Joseph Smith discredited as a prophet, because eminent archaeologists claimed his translation of Egyptian characters (see *Millennial Star*, April, 1958) to be false. Under

the name of Robert C. Webb, Mr. Homans came to the defence of the Church and showed, in books and articles, how right the Prophet really was.

At one point in his address, Mr. Homans said emphatically, as he pointed his finger at us: “*You boys don't know the strength of your position. Joseph Smith was one of the great men of all time and you can prove it if you get the facts!*”

His statement was a stimulating challenge to me. I thought about it again and again. Over the years I have assembled evidence which, to me, a layman, is indisputable proof that *Joseph Smith was a really great man and was indeed inspired of God*. To date I've found 97 evidences to show these things are true, and what follows is a condensation of one of those evidences—the prophecies he made. Remember that there are at least 96 more!

The Prophecy on His Fame

Date: September 21, 1823. *Reference*: Joseph Smith 2:33. The Prophet, not 18 years old, published to the world what the angel Moroni had told him: that his “name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people”. *Fulfilment*: when the prophet received this promise he was an obscure boy on what was then the frontier of a new country. But the literal fulfilment of this prophecy is apparent in a single comparison: In the Library of Congress are 2,650 volumes that deal in full or part with George Washington, the “father” of the United States. By contrast, there are over 20,000 volumes relating to Joseph Smith, from those for him to those bitterly against him. His name is known to every nation in the world, even those nations who bar missionaries of any kind, like Spain and Russia; into their languages *The Book of Mormon* has been translated.

The Prophecy of The Book of Mormon

Date: September 23, 1823. *Reference*: Joseph Smith 2: Four years before Joseph Smith even possessed the plates on which *The Book of Mormon* was

written, he was told by Moroni that “the knowledge that this record contains will go to every nation, and kindred, and tongue and people, under the whole heaven.” *Fulfilment: The Book of Mormon* has been translated into 28 languages and sells—all over the world—more than 50,000 copies per year, and the end of its circulation into every corner of the world is not yet.

The Prophecy to Orson Hyde

Date: Autumn, 1831. *Reference:* *History of the Church* 6:555. When Orson Hyde, a Jew, was confirmed by Joseph Smith, he was told that

“in due time thou shalt go to Jerusalem, the land of thy fathers, and be a watchman to the House of Israel; and by thy hand shall the Most High do a work, which shall prepare the way and greatly facilitate the gathering of that people.”

Fulfilment: Few prophecies are as amazing as this, for a few years after this utterance Orson Hyde was excommunicated from the Church. However, he was baptised again in 1840 following his repentance; and at the April Conference of that year was commissioned to go to Palestine to dedicate that land for the return of the Jews. On October 24, 1841 he stood on the Mount of Olives (in Philadelphia, as he was preaching, an unknown man, not a member of the Church, suddenly handed him a small bag of gold which enabled him to reach the Holy Land) and dedicated that ground for Judah’s return, prayed for the barrenness of that land to be removed, for the Jews to desire to return, for kings and earthly powers to look favourably toward the place, for a distinct and independent government to be there and for Jerusalem to be its capital. In addition to Joseph Smith’s prophecy to Orson Hyde, every development for which the latter prayed has come—often miraculously—to pass.

The Prophecies on War

Dates: December 25, 1832; January, 1833; June 25, 1844. *References:* *Doctrine and Covenants* 87; Evans: *Joseph Smith, An American Prophet*, pp. 203-204. The Prophet said wars were to come, beginning with the rebellion in South Carolina; the southern states would divide against the northern ones and would call upon Great Britain and other nations for aid; slaves would marshal against their masters and ultimately war would be poured out upon all nations, beginning, the prophecy appears to read, in the United States. In a letter to Mr. N. E. Seaton, editor of a newspaper in Rochester, New York, the prophet wrote in 1833:

“And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our country.”

Officers of the Illinois state militia visited Joseph just prior to the martyrdom in prison. To them he said:

“I can see that you are thirsting for blood . . . inasmuch . . . as you thirst for blood, I prophesy in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood. Many of you . . . shall face the cannon’s mouth from sources you think not of. Those people that desire this great evil upon me and my brethren, shall be filled with regret and sorrow because of the scenes of desolation and distress that awaits them . . . You shall find what I have told you to be true.”

Fulfilment: The rebellion, that concerned which rights should be retained by the individual states and other issues, began on December 20, 1860. On February 4,

1861, the South officially declared its secession from union with the North; in the summer of 1862 the South was aided by other nations, including Great Britain and during the war slaves took up arms for the Northern cause against their masters. The Civil War was the beginning of great bloodshed, for since it began there has not been a single day of world peace.

The Prophecy on the Saints' Home in the Mountains

Date: August 6, 1842. *Reference:* *History of the Church* 5:85; *Doctrine and Covenants* 49:25. Before the Saints left Nauvoo, Joseph prophesied that they would continue to suffer much affliction and would be driven to the Rocky Mountains, that many would apostatize and others be killed; some would help build cities and settlements and "see the Saints become a mighty people in the midst of the Rocky Mountains". *Fulfilment:* readings in any history of this period reveal the afflictions and martyrdom of the Saints and the apostasy of many. So barren was the Rock Mountain region, then a part of Mexico, that Jim Bridger said he would "give 1,000 dollars for the first ear of corn grown there". Senator George H. McDuffie of South Carolina swore he "wouldn't give a pinch of snuff for the whole territory". Yet as early as 1831, the Prophet received a promise from God, recorded in the *Doctrine and Covenants*: "Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed". In 1847, the Saints did go to the Rocky Mountains, to a desert place Brigham Young had seen in vision. Their numbers and achievement testify that they have become a mighty people there.

The Prophecy on Stephen A. Douglas

Date: May 18, 1843. *Reference:* *Comprehensive History of the Church*. Vol. 2, p. 183. Stephen A. Douglas was a little-known judge in 1843 and a friend of Joseph Smith. Once, in fact, he said, "If I could command the following of Joseph Smith, I would resign my seat in Congress and go to Oregon. In five years a noble state might be formed, and if they would not receive us into the Union, we would have a government of our own". The Prophet, while telling him about the persecution the Saints were suffering, said, "Judge, you will yet aspire to the presidency of the United States; and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of Almighty God upon you; and you will live to see and know that I have testified the truth to you; for the conversation of this day will stick with you through life". *Fulfilment:* 17 years later Stephen A. Douglas did run for president against an unknown backwoods lawyer named Abraham Lincoln. Douglas' election was all but assured, for few candidates have ever entered the presidential election so popular as he. But just three years before, while campaigning in Illinois, he called the Church a "disgusting cancer" and the Saints "enemies and outlaws"—all to gain favour with the opponents of the Church. Not long after the *Deseret News* reviewed his speech with a reminder of the prophecy Joseph Smith had uttered: "you have by your own chosen course closed your chance for the presidential chair..." When election results were tallied Stephen A. Douglas had carried only two states—a humiliating defeat! Less than a year later he died, only 48 years old, a disappointed, broken-hearted man.

The Prophecy on Dan Jones

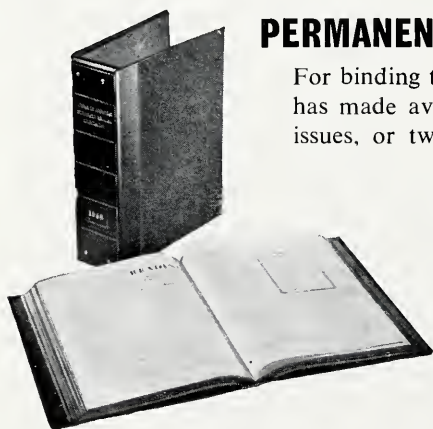
Date: June 27, 1844. *Reference:* *History of the Church*, Vol 6, p. 600-601. When Joseph Smith first saw Dan Jones, who was a sea captain and not a member of the Church, he walked right up to him and said: "God bless this little man". Dan Jones joined the Church and became a bodyguard to the Prophet. He was one of those who was in Carthage Jail the night Joseph and Hyrum were killed. As they lay sensing the doom that would come, Joseph asked Dan Jones, "Are you afraid to die?" Dan replied that engaged in such a cause death wouldn't have many terrors. "You will yet see Wales," the Prophet said, "and fulfill the mission appointed you before you die." *Fulfillment:* Dan Jones saw Wales all right. He filled two missions there. When he first arrived there were less than 300 Welsh members. But people flocked to hear him, and he worked with incredible zeal. At the end of his first year, there were 28 branches and 678 members; and when his first mission ended in February, 1849, he reported 12 districts, 100 branches, 4,645 members, all in Wales!

The Prophecies on His Martyrdom

References: *History of the Church*, Vol. 6, p. 555; *Doctrine and Covenants* 135: 4. "I heard Joseph Smith say at one time 'I shall not live until I am 40 years of age,'" Brigham Young testified. On the way to Carthage Jail, June 24, 1844, Joseph said to his brother Hyrum, "You are now clear, and if it was my duty to counsel you I would say, do not go another foot, for they will kill you if you go to Carthage". Not a few times the Prophet referred to the imminence of his death. He said, when he delivered himself to false imprisonment,

"I am going like a lamb to the slaughter; but I am calm as a summer's morning: I have a conscience void of offence towards God and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood".

Fulfillment: At 16 minutes past five p.m., on June 27, 1844, Joseph and Hyrum Smith were martyred—as have been many of the prophets—and sealed their testimony with their own blood. Joseph was 39 years old.



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I WILL FULFILL

(continued)

seemed to come out of heaven. Not just Nephi heard it, or a few who were present. It came to everyone, but no one understood it. They looked around in wonder. It came again, but again they did not understand it. It was not harsh nor loud but small, yet it pierced them to the centre of their souls, and there wasn't a part of them that did not quake nor a heart among them that did not burn.

When it spoke a third time, though, they understood; and it said, "Behold, my beloved Son, in whom I am well pleased, in whom I have glorified My name—hear ye Him".

As they looked up to where the voice seemed to originate they beheld a Man, clothed in robes of white, descend from the heavens. At first they thought they were witnessing an angel

of God. But He stood in the midst of them, and He said, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world. And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world."

With the entire multitude, Nephi fell upon the earth and worshipped the Saviour of mankind, feeling his blood sing in wild happiness that this moment for which he had lived and prayed had come. "Hosanna! Blessed be the name of the Most High God!" he cried with them.

Then Jesus commanded Nephi to come forth from out of the throng. And he rose, and went forward and bowed down before the Lord and kissed His feet.

THE NEW ERA IS NEWS

(continued)

"If I had been surprised at first to learn that these young men were Church Elders, I was soon convinced of the sincerity of their belief. I hope their stay in Newton Abbot will be a happy one."

From Bangor, Northern Ireland, a clipping came:

"Elder Ashby and Elder McFarland are ordained ministers of the Gospel, declaring the 'Message of Restoration'. These missionaries are not soliciting funds or trying to sell anything.

"The elders state their purpose by saying: 'As ministers of the Gospel declaring the truth of the Restoration, it is our hope to tell the people of the truth concerning Jesus Christ, of His true personage and divinity, that He is the Son of God and that, as the Redeemer of the world, He is the author of our salvation; that God has seen fit, because of inpend-

ing calamities to come upon the world as spoken to the prophets of old, to raise up a prophet in this very day and age, unto whom has been given divine revelation, commandments and authority necessary to obtain salvation and exaltation. It is our purpose to declare that the Prophet, Joseph Smith, has been appointed as the witness for God of these things.'"

Besides the papers that published large pictures of missionaries, two others had photographers on hand when the elders visited the mayor—so that the *Lancashire Evening Post* featured a picture of Elder Devon Hirschi and Elder Elmon Clement telling the Mayor of Preston, Ald. Mrs. M. A. Wignall, about *The Book of Mormon*; and the *South Wales Argus* ran a picture of Elder Dale Holmes and Elder William Earl shaking hands with Newport Mayor Herbert N. Nock.

The *Crawley Courier's* Boxing Day edition had for its leading article on the front page the headline, "Two Young Americans to Open Mormon Campaign in Town". The clipping announced that "commencing on Sunday, January 4, a meeting of the first local branch of the Mormon Church, already established at Lingfield, will be held in Southgate Community hut". The story explained about the personal backgrounds of Elder Dale Godfrey and Elder Paul Day and the reception they have received in Crawley. At that first meeting 56 members and investigators were present.

One of the most prominent of recent stories was that published in a Scottish newspaper and headlined "Singing Star Dennis Clancy Is A Mormon Now". One of the Scottish Saints wrote to the *Star* that same day, reporting that the article had been published. "Dennis Clancy's just about an idol up here," he said. The article, in part, read:

"Dennis Clancy, handsome Dundee singing star of the Johnny Victory variety show, is now a member of the Mormon Church of the Latter-day Saints.

"At home in the £6-a-week Glasgow flat he has rented for his family, breakfast starts with the saying of grace. Then Mun pours out the breakfast beverage—made from a coffee substitute.

"Mormons discourage the drinking of coffee. They also disapprove of alcohol, tobacco and tea.

"'I was never a drinker or smoker,' said Dennis. 'So on these two points it's a case of no change.'

"It was Mrs. Clancy who first joined the Mormon Church—following visits to the Clancy home in Dundee by missionaries from the Church's headquarters in Salt Lake City, U.S.A.

"Now all the family—including the three children—are Mormon Church worshippers.

"'The Church doesn't disapprove of the way I earn my living,' he said. 'They believe that in this life on earth we are meant to be happy and give happiness.'

"'Since joining the Church,' he said, 'I feel better than ever before—both mentally and physically. My wife's reaction has been exactly the same.

"'Some people will say it's coincidence, of course—but we're better off financially. Since we stopped thinking and worrying about money, we seem to have prospered.'

"In accordance with Mormon practice, Dennis gives a tenth of his show business earnings to the Church."

Every day more articles are published about the Church, and many of them will challenge the British Mission branches, for they have featured reports on Mormon social gatherings and events.

"This (the Temple dedication) marks a New Era in the British Mission," said President David O. McKay just three months ago. As the *Lancashire Evening Post* commented about the reception given two missionaries by the mayor of Preston:

"It was a different sort of reception from that given to the eight pioneers who arrived in Preston about 120 years ago, to begin the first foreign mission of the Church of Latter-day Saints."

Why do British newsmen now print favourable, even praising reports of the Mormon people? They are no different from their fathers, for they do not hesitate to attack those movements and people they dislike. An impartial observer might be at a loss to explain why it has all happened, but to a member of the Church it is a testimony of the ultimate victory of truth. But even to them the warmth of the British press might seem wonderfully incredible if they didn't know that this is the New Era!

Around The British Mission

Birmingham

Birmingham celebrated Hallowe'en with an old time Music Hall evening with minstrels, tramps, old time songsters and dancers delighting the audience with their varied talents. The Arts and Crafts show was held the same day and most of the entries were auctioned, with proceeds going to the Branch Funds.

Northampton Saints had an excellent opportunity for displaying their talents at the Branch Party held recently.

Bristol

Any "Tramps" who arrived at the Weston Chapel on November 2, with mugs at the ready, were fed with soup by the Relief Society. A social followed at which the investigators twirled circles around the Saints in a hula-hooping competition.

Hull

Any spooks at Hull who were expecting to do their haunting at the usual time to celebrate Hallowe'en were disappointed when the social was postponed until November, but even so, the ghosts and ghouls in attendance decided that it was well worth waiting for.

The Melchizedek Priesthood of the District held their first Convention in the new Hull Chapel. After an inspirational meeting, the Relief Society sisters served a three-course dinner to the elders and their wives. Entertainment by the York elders and general dancing concluded the evening.

November was a busy month for Scunthorpe members who held two socials, one a visit to the Civic Theatre

and the second a cinema party at "The Ten Commandments". The profits from these activities went to the Primary Fund and the Sunday School Christmas Party Fund.

Elders Shoell and Hamilton recently celebrated their birthdays and the events were marked by parties which made outstanding through the kindness of their landlady, Mrs. Frame, who made some delicious birthday cakes and trifles.

Grimsby Branch welcomed the Welholme Church and their choir to their concert on November 15. This excellent choir gave much pleasure to those who heard them and it was obvious that a great deal of hard work had been put into their contribution. Pioneer costumes were the order of the day at the social held on November 28; and the "pioneers" had an authentic look about them as they sat eating the delicious stew which the sisters had prepared.

The Relief Society's Annual Bazaar was held in Grimsby on December 5 and over £20 was raised. The standard of goods on sale was very high and many favourable comments were made by friends of the Branch who attended. Of course, Grimsby being Grimsby, a fish stall was a feature of the display.

Leeds

Leeds sisters held their Bazaar early in November and presented a bouquet of flowers to Sister Wigglesworth in appreciation for her devoted service as Relief Society President. Sister Margaret Smithson who opened the Bazaar also received a bouquet.



WYTHENSHAWE CHAPEL



NORTH LONDON CHAPEL

WYTHENSHAWE CHAPEL

The culmination of all the efforts and prayers of the branch members was brought to pass on the foggy evening of December 3, when over 300 people gathered for the dedication of the Wythenshawe Branch Chapel. Those who spoke included President C. Kearns, former branch president and now electrician at the London Temple; President William Weston, current president of the Wythenshawe Branch; President James Roy Caddick of the Manchester District; President T. Bowring Woodbury and Elder ElRay L. Christiansen, who spoke to the assembly and offered the dedicatory prayer.

NORTH LONDON CHAPEL

After nearly seven years, the oldest branch in the London District was able to have its chapel dedicated. Formerly a Jewish Synagogue, the building has been extensively refitted to meet the requirements of the North London Branch. Much of this work has been done by the Relief Society under the guidance of

Liverpool

Rawtenstall members have settled down in their new chapel but are continuing with the work which is needed to make the building complete.

The memory of Guy Fawkes was kept alive with traditional celebrations at Preston by about 30 people who enjoyed hot-pot, treacle and parkin, as well as the bonfire and fireworks.

Wigan does not believe in half measures and the children worked for months just to make sure that their bonfire would be a really magnificent one. This, together with a fireworks

display, a selection of accordion music by Brother Heyes, and a menu of grilled sausages, potato surprises and orange squash, made them decide that Guy Fawkes was "super".

The Relief Society Sale was held at Burnley on November 23 and was followed by a social and a one-act play presented by the sisters. A profit of over £20 was made by the industrious ladies.

Manchester

Radcliffe Branch could not let Guy Fawkes Day go by uncelebrated, so they gathered in fine style with treacle

Elder Christiansen Dedicates THREE BRITISH MISSION CHAPELS



HULL RECREATION HALL

Sister Hawkes, who spoke at the dedication. Other speakers included President Carlisle Hunsaker, mission second counsellor, Elder Clifton Goble, manager of the mission book store, Branch President Douglas C. McKeown and President Woodbury. District President Gordon W. Bullock sang "Bless This House, O Lord We Pray", and Elder ElRay L. Christiansen offered the dedicatory prayer.

HULL RECREATION HALL

To meet the ever-expanding needs of the Hull Branch, a building fund was launched in late 1954. The dedication of the recreation hall addition of Hull Branch, on December 6, brought to completion the labours of the saints for the past four years on this project. Speakers for this occasion were James E. Holmes and Peter J. Everitt, co-foreman of the building project; Gerald A. Aubery, president of the Hull Branch; Arthur R. Jenner, District President; President Woodbury and Elder ElRay L. Christiansen, who pronounced the dedicatory prayer.

toffee, parkin, and toffee apples as well as an array of fireworks.

Wythenshawe Branch excelled itself with its cabaret and dance on November 8. The room was lit by fairy lights and nightlights on the tables giving an intimate cabaret atmosphere. Brother Weston was responsible for the organisation of the programme and Sister Weston, together with the help of some of the young sisters, did the decorations.

North London

Luton members helped St. Albans Branch celebrate Hallowe'en recently

and were well rewarded for their effort in making the journey because they had a fine entertainment and delicious food in a well decorated hall.

A more tangible reward from the party was the £3 which was raised for the Sunday School Fund.

Christmas cards have been sold by Luton members to raise funds and a recent jumble sale substantially added to the money collected.

Norwich

Masked members from Southend, Colchester and Ipswich ventured through "Spook Alley" at Chelms-

ford's Hallowe'en Party. Harrowing though this experience was, it did not spoil their appetites or their capacity for enjoyment at this successful social.

November 4 was M.I.A. "Open Night" at Norwich and everyone enjoyed the food and fun provided.

Owing to the different working hours, many of the Gorleston members made a late start to travel to Ipswich for President Elray L. Christian's meeting. Fortunately they completed their long journey just in time to hear him speak, and were rewarded by an outstanding meeting.

About 70 members, children and friends of the Cambridge Branch met in one of the City's school halls for a Christmas social. While parents and adults were battling wits to win a prize or to save themselves from the punishment of a thimble full of water in the face, the children were busily engaged in pinning decorations on the Christmas tree while blindfolded, and in passing the mystery parcel. Elder Arnold made a fine Father Christmas, though some remarked he had a funny accent as he passed out parcels to all the children.

Nottingham

The District Autumn Dance held on October 18 at Nottingham was organised by the District M.I.A. Board with Y.M. Superintendent Geoff Harris at M.C. Although the attendance was smaller than anticipated the dance was very successful.

Those who attended the Nottingham Hallowe'en Party had to contend with ghosts in the cellar and spooks in the attic; but, there were no fatalities and many of the survivors attended the Relief Society Christmas Fayre on November 22.

Mansfield held two socials during

November; one sponsored by the Relief Society inspired the competitive spirit with a hula-hoop competition and the other took us "Down Memory Lane" in the style of 1900. The Saints also took this opportunity to say farewell to Elder Gurney. They presented him with an orlon pullover as a going-home present.

Scotland

Paisley Branch Building Fund benefited considerably from the Sale of Work held on November 2. The Relief Society and Priesthood were jointly responsible for a fine display of handicrafts, and the talents of Sisters Heede, McCrae and Creers in the culinary art were much appreciated. During the evening games and dancing provided a relaxation from the labours of earlier in the day.

Witches were much in evidence at the Edinburgh Hallowe'en Party and a very spooky "Spook Alley" added to the eerie atmosphere.

Once again Edinburgh Branch was invited to send speakers to one of the city churches and Brothers Thompson and Jefferson had a wonderful opportunity to teach the Gospel and answer questions at the Pilgrim Church.

Aberdeen branch presidency presented the Mormon viewpoint at a symposium of Aberdeen University Psychologists' Club. Other speakers were a representative from the Church of Scotland and a Humanist.

Glasgow Relief Society sisters met to honour Sister Isabella Kelly on November 27. Sister Kelly has been first counsellor in Glasgow Relief Society for many years and served very faithfully in this capacity. She has now been called to service as a district officer and was presented with a Relief Society pin by the sisters who wished

her many long years in which to serve the Lord.

A variety show was presented by Glasgow Relief Society to raise the money needed for the Welfare Assessment. Apart from the plays and skiffle, part of the enjoyment came from the audience as they tried to guess who was who in the black-face minstrel show.

Sheffield

Sister Leadenham and the "Intykes Concert Party" contributed much towards the success of the concert which was held at Doncaster on November 15. As a result of this fine effort the Primary Funds received over £4 towards the prizes at Christmas.

Negro Spirituals were beautifully rendered by the Singing Mothers of the Doncaster Relief Society at the conclusion of a very successful Bazaar on November 8.

South London

The Relief Society Sale of Work was held at Bournemouth on November 29 and was followed by a social. A roaring trade was carried on by many Southampton Saints who travelled to Bournemouth for the day.

Brother Pat Deary has built a really professional looking stage for the M.I.A. room in the Bournemouth Chapel so that future productions will be certainly worth waiting for.

Births and Blessings

Boulton: To Rodney David and Terry Boulton of Coventry, a son, Simon Gerald, born November 18; blessed December 7, by George E. Hunter.
Smith: To George E. and Celia Smith of Luton, a daughter, Kim Lorraine, born October 20; blessed November 30, by George E. Smith.
Sheppard: To William K. and Dorothy Sheppard of Luton, a son, Craig William, born October 16; blessed November 30, by Victor J. Burner.
Dalby: To Arthur G. and Jill Dalby of Mansfield, a son, Peter, born February 22, 1957; blessed November 16, 1958, by George Martin Gurney.
Dalby: To Arthur G. and Jill Dalby of Mansfield, a daughter, Lynn, born June 5, 1955; blessed November 23, 1958, by John Michael Sill.
Salmon: To Donald Francis and Patricia Salmon of Mansfield, a son, Robert David, born February 23, 1955; blessed November 16, 1958, by George Martin Gurney.
Mahoney: To Edward John and Enid Mahoney of Merthyr Tydfil, a son, James Glen, born November 11; blessed December 7, by Edward John Mahoney.
Passy: To Mark Norton and Jean Carole Passy of Norwich, a son, Kevin Mark, born August 25; blessed November 2, by Patrick G. Fleming.
Livermore: To Gordon and Marguerita Livermore of Cardiff, a daughter, Susan Jane, born December 2, 1957; blessed November 9 1958, by William P. Hyde.
Hall: To Keneth and Joan Hall of Sheffield, a son, Michael Kenneth, born November 28, 1955, blessed November 2, 1958, by Kenneth Bailey.
White: To Charles James and Mabel Alice White of West Hartlepool, a daughter, Miriam, born April 25, 1956; blessed November 2, 1958, by James Laurie.
Wainwright: To Alfred and Pauline Wainwright of West Hartlepool, a son, Keith, born December 2, 1957; blessed November 2, 1958, by Joseph Garth Clay.
Rodwell: To Roy N. and Kathleen Rodwell of Chelmsford, a daughter, Kay, born September 22; blessed November 2, by Harold W. Hunt.
Oakley: To John Robert and Edith Oakley of Darlington, a daughter, Karen Angela, born

October 22; blessed November 23, by Maxwell Milligan.
Hamilton: To John Henry and Brenda Hamilton of Catford, a son, Barry John, born January 11, 1956; blessed October 26, 1958, by Oral Bryan Wilkinson.
Hamilton: To John Henry and Brenda Hamilton of Catford, a daughter, Josephine Brenda, born July 27; blessed October 26, by Larry Wells Pulpifer.
Simcock: To Donald and Mary Simcock of Rawtenstall, a son, David Michael, born May 13; blessed December 7, by John Vernon.
Butterworth: To Frank and Edna Butterworth of Rawtenstall, a son, Frank, born April 15, 1954; blessed December 7, 1958, by Kenneth Edmondson.
Calderwood: To Frank and Beryl Calderwood of Bournemouth, a daughter, Gillian Dianne, born November 12, 1955; blessed December 7, 1958, by Heber C. Brown.
Calderwood: To Frank and Beryl Calderwood of Bournemouth, a daughter, Gail Marie, born November 25, 1952; blessed December 7, 1958, by Heber C. Brown.
Baldwin: To John Albert and Evelyn Dorothy Baldwin of Southend, a daughter, Jacklyn, born January 17; blessed October 5, by Vance Tingey.
Livesey: To Leonard and Lillian Livesey of Darlington, a daughter, Loraine, born June 1; blessed July 6, by Barry Hicks.
Wyatt: To David and Joan Audrey Wyatt of Southend, a daughter, Lesley Ann, born, January 15; blessed October 5, by Vance Tingey.
Smillie: To James and Sylvia Smillie of Newcastle, a daughter, Susan Angela, born September 10, 1952; blessed November 2, 1958, by Vernon Neelands Young.
Smillie: To James and Sylvia Smillie of Newcastle, a daughter, Diane Kay, born July 10, 1956; blessed November 2, 1958, by Sydney Herbert Curryer.
Nicoll: To John and Phyllis Nicoll of Dundee, a daughter, Carol, born September 28; blessed November 2, by Samuel Longbottom.
Barton: To Frank and Theresa Barton of Southend, a daughter, Diana, born May 16; blessed September 14, by Gordon Hansen Low.

Stuart: To Roy and Irene Stuart of Southend, a son, Mark Richard, born October 9; blessed October 26, by Roy Felix Stuart.
Dearlove: To Philip John and Daphne Florence Dearlove of Southend, a daughter, Sharon Lynn, born May 13, 1954; blessed April 20, 1958, by Gordon Hansen Low.
Dearlove: To Philip John and Daphne Florence Dearlove of Southend, a daughter, Melody Gay, born March 23, 1951; blessed April 20, 1958, by Victor Loovain Palmer.
Dearlove: To Philip John and Daphne Florence

Dearlove of Southend, a son, Gavin Mark, born June 3, 1952; blessed April 20, 1958, by Desmond John McGrath.
Harrison: To John Leslie and Olive May Harrison of Derby, a daughter, Dorothy Jane, born July 31; blessed October 26, by Horace Bull.
Forward: To John and Glenis Forward of Pontypool, a daughter, Jennifer, born November 13, 1956; blessed December 9, by John Forward.
Forward: To John and Glenis Forward of Pontypool, a daughter, June, born June 10; blessed June 29, by John Forward.

Baptisms—121 in December !

This total, 168, is the largest number of baptism names the Star has ever published in a single month; the December total, 121, may well be the largest total in the British Mission since 1910 or before. More than any other single factor, it is thrilling evidence of the New Era in the British Mission.

Bristol

Mary Florence Sheppard of Bristol
 Mary Diane Sheppard of Bristol
 Lesley Angela Sheppard of Bristol
 Valmai Tuttiert of Bristol
 John Henry Tuttiert of Bristol
 Albert Frederick Arther Gadshy of Bristol
 Irene Audry Gadshy of Bristol
 Patricia Ann Crabtree of Weston-super-Mare

Hull

Ronald Deakins of Grimsby
 Doreen Deakins of Grimsby
 William John Coyne of Scarborough
 Charles Sidney Driscoll of Hull
 Dorothy McColgan of Hull
 James Joseph McColgan of Hull
 Sandra Dorothy McColgan of Hull

Ireland

Mary Rebecca Moore of Belfast
 Thomas Moore of Belfast
 Elizabeth Collins of Belfast
 Eileen Keenan of Belfast
 Ivan Wallace of Belfast
 Kenneth Booker of Belfast

Leeds

Gladys May Moxon of Leeds
 Mary Stott of Bradford
 Eric Stott of Bradford
 Elizabeth Slack of Leeds
 Douglas Slack of Leeds
 Betty Rhodes of Bradford
 Frank Rhodes of Bradford
 Derek Nicholson of Halifax
 Patricia Nicholson of Halifax
 Christine Moore of Huddersfield
 Clifford Moore of Huddersfield
 Barbara Moore of Huddersfield
 Dorothy Muriel Midgley of Leeds
 Ronald Goodison of Halifax
 Brian James Gledhill of Bradford
 Dorothy Gledhill of Bradford
 Joan Gallagher of Bradford
 Mavis Flintham of Bradford
 John Stephenson Flintham of Bradford
 Terry Howard Firth of Huddersfield
 John Alexander Cook of Leeds
 Kathryn Burton of Leeds
 Jean Elizabeth Brook of Huddersfield
 John Vincent Brook of Huddersfield
 Joy Bolton of Dewsbury
 Clifford Brown of Dewsbury
 Joan Brown of Dewsbury
 Vivien Brown of Dewsbury
 Anne Wood of Dewsbury
 Elaine Taylor of Bradford

Julia Mary Goldthorpe of Huddersfield
 William Wood of Dewsbury
 Jean Wood of Dewsbury
 Ronald Joy of Bradford
 Winifred May Joy of Bradford
 Alan Joy of Bradford
 Veronica Joy of Bradford
 Linda Joy of Bradford
 Brian Toulmin of Bradford
 Elizabeth Beer of Bradford
 Peter Beer of Bradford
 Patricia Cater of Bradford

Liverpool

Donald Simcock of Rawtenstall
 Peter Dawson of Blackburn
 Leah Tanghe of Burnley
 Joan Hamlin Gould of Blackburn
 Nicole Madeleine Elise Victoire Glautier of Southport
 Annie Hatton of Blackburn
 Mary Simcock of Rawtenstall
 Robert Joseph Tanghe of Burnley
 Edna Butterworth of Rawtenstall
 Frank Butterworth of Rawtenstall

Manchester

Brenda Riding of Wythenshawe
 William Furniss Lee of Wythenshawe
 Lettice Amelia Lee of Wythenshawe
 Peter Furniss Lee of Wythenshawe
 Susan Elizabeth Lee of Wythenshawe
 Ernest Preston of Ashton-Hyde
 Jack Bailey of Oldham
 Marjorie Bailey of Oldham
 Jean Caffrey of Rochdale
 David Caffrey of Rochdale
 Peter Taylor of Wythenshawe
 Sheila Irene Austin of Ashton-Hyde

Newcastle

Grace Christie of Sunderland
 Arthur Edwin Hunter of Middlesbrough
 Thomas Hall of West Hartlepool
 Elizabeth Hall of West Hartlepool
 Elizabeth Alice White of West Hartlepool
 Leonora Mary White of West Hartlepool
 Rita Smith of Sunderland
 Saidah Denise Din of Newcastle
 Joseph Edward Holmes of Middlesbrough
 Ian Holmes of Middlesbrough
 Doreen Holmes of Middlesbrough
 Elsie Butcher of West Hartlepool

North London

Lesley Ann Davison of Luton
 Barbara Jean Davison of Luton
 Anne Marie Gillett of Oxford
 Edward David Gillett of Oxford
 Ralph Hastings Cook of Reading

Norwich

Claude Peter Chamberlain of Lowestoft
 Stephanie Harvey of Lowestoft
 Jacqueline Margaret Flegg of Lowestoft
 Beryl Mabel Willers of Norwich
 Peter John Willers of Norwich
 Michael John Mead of Ipswich
 Barbara Jean Mary Mead of Ipswich
 Lisa Caroline Anna Ringer of Chelmsford
 Edward Cyril Ringer of Chelmsford
 George Henry Johnson of Norwich
 Sheila Francis Johnson of Norwich
 Mary Taylor of Norwich

Nottingham
Stephen John Spencer of Leicester
Sheila Haslam of Hucknall
John Trevor Walwyn of Leicester
Diane Elizabeth Green of Leicester
Christine Josephine Green of Leicester
Piers Leslie Green of Leicester
Leslie Walter Green of Leicester
Gertrude Ida Green of Leicester
Graham John Rathboen of Leicester
Leslie John Rathboen of Leicester
Christine Mary Gutteridge of Nottingham
Nita Clara Jackson of Leicester

Scotland
James Green of Airdrie
William Matthews of Glasgow
Jean Brown Matthews of Glasgow

Sheffield
Gordon Crosby of Doncaster
Joan Crosby of Doncaster
Basil Leslie Reeve of Doncaster
Marion Reeve of Doncaster
Keith Leslie Reeve of Doncaster

Barbara Mary Gray of Barnsley
Carolyn Gray of Barnsley
Ethel Thorpe of Barnsley

South London
Amelia Marion Keziah Wheatley of Brighton
Francis Hockham of Bournemouth
Elizabeth Hockham of Bournemouth
William Charles Giles of Bournemouth
Edna May Cook of Newchapel
Joan Mary Cooper of Brighton
Edith Margaret Skinner of Newchapel
Donald Oliver Hendon of Brighton
Jene Hendon of Brighton
Augustus Walter Tennyson of Brighton
May Tennyson of Brighton
Gertrude Lucy Fawcett of Southampton
Rita Wilson of Southampton
Judy Georgina Kendall of South London

Wales
Marguerita Jean Livermore of Cardiff
Gordon Livermore of Cardiff
Eunice Mabel Rowles of Cardiff
Arthur William Rowles of Cardiff
John Alan Davies of Merthyr Tydfil

Ordinations

Birmingham
Trevor Neil James Dawe of Coventry to Deacon
Donald Arthur Royle of Coventry to Deacon
Rodney David Boulton of Coventry to Teacher
Leonard Humphries of Coventry to Elder
Ernest Hooker of Nuneaton to Priest
Albert John Holt of Nuneaton to Deacon
David Anthony Hooker of Nuneaton to Deacon
David Sargent of Nuneaton to Priest
Michael John Wade of Northampton to Priest
Edwin Glynn of Northampton to Priest

Bristol
Henry Walter White of Newton Abbott to Teacher.

Hull
Michael John Adamson of York to Deacon
Charles Calvert of York to Priest
Charles Christopher Prudames of York to Deacon
Trevor Charles Kennington of Hull to Teacher
Emil Gustav Hess of Hull to Deacon
Peter Lawrence Everitt of Hull to Deacon

Leeds
Charles Stuart Andrews of Halifax to Priest
Rennard Marsh of Bradford to Deacon
Ronald Goodinson of Halifax to Deacon
Derek Nicholson of Halifax to Deacon

Liverpool
Robert Frank Aseroft of Wigan to Deacon
Percy Terrell of Rawtenstall to Elder

Manchester
Frankland Gilbert of Rochdale to Deacon

Newcastle
Malcolm Ryder of Middlesbrough to Deacon
Craig Lithgow Marshall of Middlesbrough to Deacon
Harold Marshall of Middlesbrough to Deacon
Edward Idertont Goodall Allen of South Shields to Priest
David William Deacon of South Shields to Priest
James Smillie of Newcastle to Priest
Preston Happer Thompson of Newcastle to Priest
Paul Kelly of Sunderland to Deacon
Albert James Florey of Sunderland to Teacher
William James Young of South Shields to Deacon
James Clifford Gwynn of Darlington to Priest
George Parkin Denham of Darlington to Deacon
Derek Parkin of Darlington to Priest
Bryan Bygrave Clements of Middlesbrough to Priest
Leslie Stewart Ryder of Middlesbrough to Deacon

North London
Ralph Bowman Carrington Waghorn of Southend to Deacon
Ralph Bowman Carrington Waghorn of Southend to Teacher
Antonie John Cameron Osborn of Southend to Deacon
Clinton Lee of Southend to Priest
Edward Albert Hornsey of Southend to Deacon
Edward Albert Hornsey of Southend to Teacher
David Venters Wyatt of Southend to Deacon
John Albert Baldwin of Southend to Deacon
William Henry Mullen of Romford to Priest
Michael Mosdell of Romford to Teacher

Norwich
George Joseph Thompson of Gorleston to Teacher
Raymond Thomas Barber of Norwich to Priest
Keith John Blackwell of Gorleston to Deacon
George Henry Stevens of Chelmsford to Elder

Nottingham
David John Morley of Loughborough to Deacon
Thomas John Grewecock of Leicester to Priest

Scotland
Thomas Love Easton of Airdrie to Elder
Ronald Watson Todhunter of Paisley to Teacher
Samuel Campbell of Paisley to Teacher
Fred Leslie Cumming of Paisley to Teacher
William Nicholls Rudd of Paisley to Deacon
David Black of Dundee to Deacon
Alistair James Parle of Aberdeen to Deacon

Sheffield
Stanley Cassidy of Sheffield to Elder
Charles Robert Edward Barnes of Chesterfield to Deacon
Harry Leadenham of Doncaster to Teacher
John Christopher Robin Fanson Holton of Doncaster to Teacher
Peter Clark Leadenham of Doncaster to Deacon

South London
John Glyn of Newchapel to Deacon
Barry Kenneth Kitcher of Southampton to Deacon
John Anselmo Gizzie of Southampton to Deacon
Roger James Willis of Bournemouth to Deacon
Arthur Willis of Bournemouth to Teacher
Keith Arthur Willis of Bournemouth to Deacon

Wales
David Gordon Davies of Newport to Deacon
Edward John Mahoney of Merthyr to Elder
Stanley Horace Shermier of Newport to Deacon
Martyr Merlyn Davies of Merthyr to Priest



HEBER C. BROWN
 LAURA ELLEN REED
 C. NORMAN EGAN
 FRANK A. CRAVEN

DAVID C. ASHBY
 WILMA PULSIPHER
 VERN N. YOUNG
 ROBERT WOODWARD

RELEASES :

January 2, 1959
 Elder David Carlin Ashby
January 5, 1959
 Sister Wilma Anne Pulsipher*
 Sister Laura Ellen Reed†
January 25, 1959
 Elder Heber Clark Brown
 Elder Frank Hincley Craven
 Elder Charles Norman Egan
 Elder Robert E. Woodward
 Elder Vernon N. Young

From
 Caldwell, Idaho

 Logan, Utah
 Glendale, California

 Hayward, California
 Bountiful, Utah
 Salt Lake City, Utah
 Cardston, Alberta, Canada
 Lethbridge, Alberta, Canada

District
 Bristol, Ireland

 Norwich, London Office, Bristol
 London Office

 Liverpool, South London
 London, Birmingham
 Sheffield, Nottingham
 Hull, Leeds
 Birmingham, Newcastle

* Secretary to the Mission President † Mission Accountant

ARRIVALS :

December 3, 1958
 Elder Gaylen Turner Grover
 Elder Dennis Allen Young
 Elder Lafayette Sharp Parkin
 Elder Harold Dee Newey
 Elder Le Roy George Matthews
 Elder Robert Nielsen Hurst
 Elder William Moulton Earl
 Elder Douglas Albright Robbins

December 18, 1958
 Elder Glen L. Boyer
 Elder El Ray Jenkins

From
 Ogden, Utah
 Fullerton, California
 Idaho Falls, Idaho
 Huntsville, Utah
 Virgin, Utah
 Logan, Utah
 Salt Lake City, Utah
 Salt Lake City, Utah

 Coalville, Utah
 Salt Lake City, Utah

To
 Nottingham
 North London
 Liverpool
 Norwich
 South London
 Wales
 Wales
 Wales

 Ireland
 Liverpool

TRANSFERS :

Elder Duane M. Thomas
 Elder Vance B. Tingey
 Elder Darrell G. Bailey
 Elder Anthony W. Beekstead
 Elder Geoffrey Taylor
 Elder Graham G. Stubbs
 Elder Robert C. Sharp
 Elder Frederiek P. Nielson
 Elder Dale Wayne Harrell
 Elder Rulon H. Stocking, Jr.
 Elder Victor J. Burner
 Elder Richard E. Marshall
 Sister Lalla J. Freebairn
 Sister Carol Ball
 Elder LeGrand L. Baker
 Sister Ann Coombs
 Elder Richard B. Oliver
 Elder Randon W. Wilson
 Elder Joseph Garth Clay

<i>From</i>	<i>To</i>
South London	North London
North London	Liverpool
Sheffield	Ireland
Norwich	Sheffield
North London	Liverpool
Liverpool	North London
Wales	Sheffield
Manchester	Wales
Wales	Manchester
Ireland	Ireland
North London	Norwich
Sheffield	Liverpool
Newcastle	Newcastle
Liverpool	Norwich
Liverpool	Bristol
Hull	Mission Office
Norwich	Birmingham
Newcastle	Birmingham
Newcastle	

Date Effective
 November 24, 1958
 November 24, 1958
 December 1, 1958
 December 1, 1958
 December 1, 1958
 December 1, 1958
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 December 1, 1958
 December 1, 1958
 December 1, 1958
 December 4, 1958
 December 4, 1958
 December 4, 1958
 December 18, 1958
 December 18, 1958
 December 19, 1958
 January 3, 1959
 January 5, 1959
 January 9, 1959
 January 9, 1959

APPOINTMENTS :

Elder Wesley G. Howell appointed Travelling Elder as Assistant to the Mission President, January 9, 1959.
 Elder Max G. Kendell appointed Travelling Elder as Assistant to the Mission President, January 9, 1959.
 Elder Eldred Gary Smith appointed Travelling Elder as Assistant to the Mission President, January 9, 1959.
 Elder Frederiek P. Nielson appointed Travelling Elder as Assistant to the Mission President, January 14, 1959.
 Elder Craig S. McCune appointed Travelling Elder as Assistant to the Mission President, January 14, 1959.

WE ENTERED a warm home to hold a cottage meeting. As I stood before the fireplace, warming my hands, I began to think of the significant role that fire has played in virtually every aspect of man's existence. It reminded me of the light and warmth given to the world by an even greater source, the Gospel, which Jesus Christ kindled on earth nearly 2000 years ago, near the shores of the Mediterranean Sea.

For a while, He fed its growing flame with revelation from heaven, and its brilliance spread to many lands. But men choked it with wickedness and wilfulness. The fire slowly died and in its place fell a cowl of darkness upon men's minds and hearts.

But today we rejoice, for Jesus Christ has lit the Gospel fire anew, and once again it begins to illuminate the world. Here, in Britain, it is a surging, New Era fire. We are its fuel, its individual lumps of coal – like the coal I saw in the fire as I warmed my hands. Placed on the growing Gospel blaze we mean a bright and more glorious illumination.

I took a pair of tongs and removed from the small fire in front of me a lump that did not seem to burn: it was a stone. Somehow it had been included in the fuel, but it added neither light nor warmth; it only absorbed the heat emitted by the burning coals. It made me think of my own contribution to the Gospel flame – coal or dull stone?

We opened our cottage meeting with prayer. We included a supplication for the Saints of the British Mission, for the New Era, and for lumps of glowing coals, not stones.

Richard B. Oliver

WHEN Joseph Smith had achieved the prime of his manhood, he seemed to combine all attractions and excellences. His physical person was the fit habitation of his exalted spirit. He was more than six feet in height, with an expansive chest and clean-cut limbs—a staunch and graceful figure. His head, crowned with a mass of soft, wavy hair, was grandly poised. His face possessed a complexion of such clearness and transparency that the soul appeared to shine through. He wore no beard, and the full strength and beauty of his countenance impressed all beholders at a glance. He had eyes which seemed to read the hearts of men. His mouth was one of mingled power and sweetness. His majesty of air was natural, not studied . . .

Whether engaged in manly sport, during hours of relaxation, or proclaiming words of wisdom in the pulpit or grove, he was ever the leader. His magnetism was masterful, and his heroic qualities won universal admiration. Where he moved, all classes were forced to recognise in him the man of power. Strangers journeying from a distance knew him the moment their eyes beheld his person. Men have crossed ocean and continent to meet him, and have selected him instantly from among a multitude. The Prophet's life was exalted and unselfish. His death was a sealing martyrdom, following after that which was completed on Calvary for the redemption of a world.

—George Q. Cannon
the Prophet's friend